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REV. JOSHUA E. WILLS, D.D.,  
Pastor of the Pittsgrove Baptist Church.

# HISTORICAL SKETCH

OF THE

## PITTESGROVE BAPTIST CHURCH

BAPTIST CONVENT, NEW JERSEY

By

REV. JOSHUA E. WILLS, D. D.

AUTHOR OF

The Church Founded by Our Lord Jesus; The Believer's Manual on Baptism; Christian Stewardship, or, How Much Oweeth Thou Mr. Lord? Sinners' Personality; Historical Sketch of the Second Baptist Church, Baltimore, Md.; Let Your Light So Shine; Diotrephes, or The Bad Deacon's Meed With Envy; Helping The Ungodly; A Church Contract With The Church; Joy in Believing; Triumph and Glory, Innocency and Athelism, Both Ancient and Modern; Bible Stories for Young and Old; The Parson That "Nobs and Bobs" a Bit; The Chained Bible; Protestantism Before and After the Reformation; Sprinkling Not New Testament Baptism; Sabbath Not Sunday; The Good Shepherd, Are You a Christian? Sunday's Conversion; Happy Little Mary, Did I Tell You, That's My Mother; "Fanny Sell;" "Light in Ireland;" "Out of Story-telling;" "The Empty Pew;" An Incident and a Coincidence; "Pork on These 'Beans!'" "Sunder and De' Denality;" "Dr. Isaac Ward and His Contributions to Hymnology;" etc., etc.

PHILADELPHIA:  
HARPER PRINTING COMPANY

1915





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# HISTORICAL SKETCH

OF THE

## PITTSBGROVE BAPTIST CHURCH

DARETOWN, SALEM COUNTY, NEW JERSEY

By

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The Church Founded by Our Lord Jesus; The Believer's Manual on Baptism; Christian Stewardship, or, How Much Owest Thou My Lord? Satan a Personality; Historical Sketch of the Second Baptist Church, Baltimore, Md.; Let Your Light So Shine; Diotrephes, or The Bad Deacon; Moved With Envy; Helping The Ungodly; A Church Contrasted With "The Church;" Joy in Believing; Triumph and Glory; Infidelity and Atheism, Both Ancient and Modern; Bible Stories for Young and Old; The Parson That "Nobs and Bobs" a Bit; The Chained Bible; Protestantism Before and After the Reformation; Sprinkling Not New Testament Baptism; Sabbath Not Sunday; The Good Shepherd; Are You a Christian? Snout's Conversation; Happy Jack; Mary Did It; "Oh! Sir, That's My Mother," "Flabby Nell;" "Light in Ireland;" "Out of Stony Grief;" "The Evil Tongue;" "An Incident and a Co-incident;" "Think on These Things;" "Slander and Its Penalty;" "Dr. Isaac Watts and His Contributions to Hymnology," etc., etc.

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## PREFACE.

THE author desires to say to the reader, that in the early history of the Pittsgrove Baptist Church there were so many occurrences, in those formative days of our Colonial life and times, associated with the little company of constituent members that originated and organized the Pittsgrove church, the author is encouraged to believe that his efforts will prove acceptable, interesting and entertaining. It is to be borne in mind that many of the officials and persons of note who held office and appointment under the British Crown, were identified with the movement that developed into an organized church in the New World for the spread and maintenance of the Gospel Truth, agreeably to the New Testament and order of the Apostolic Church

Many of those early settlers of our Colonial days gladly left their homes and firesides in the Old World, to seek in the wilds of the New World an asylum freed from the oppressive and arbitrary laws, both civil and ecclesiastical, so characteristic of those times, in order that they might worship God unmolested and agreeably to the dictates of their conscience and in the full

enjoyment of witnessing to the "faith once delivered to the Saints."

Those British Colonials were staunch and true to their convictions, and supported the cause of American freedom with an heroic, self-sacrificing devotion only equalled by their love of soul liberty and the maintenance of those distinctive Gospel truths of "One Faith, One Lord, One Baptism."

The Pittsgrove Baptist Church life antedates the Revolutionary days, and is a standing witness of the changed conditions so splendidly effected by our forefathers in 1776. The earmarks of the Colonial era are found in the church records, which have been well preserved, notwithstanding the fact that Baptist church clerks, as a rule, give so little attention to preserving the records and minutes of our local churches. The splendid record of marriages, conversions, baptisms, and the references to those who "fell on sleep" are as unique as they are authentic and well recorded. The discipline of the church evidently was maintained, the failures and delinquencies of the members were given attention, and commendation expressed for the faithful.

Should the reader feel that the author uncovers unnecessarily the past doings of the authorities, civil and ecclesiastical, both on the continent and in the British Isles, the author would ask charit-

able indulgence, because it is believed the reasons should be given why the settlers crossed the pathless Atlantic to seek a home in the New World, free from the oppressive tyranny of the authorities. The facts of history are the author's only apology.

JOSHUA E. WILLS.



## AUTHOR'S NOTE.

THE publication of this little historical sketch of the Pittsgrove Baptist Church is made possible through the generous financial contributions of the friends and relatives of "dear ones" who have "fallen on sleep," many of whom are resting from their labors in the little cemetery that surrounds the "Old Brick Meeting House," the sanctuary so sacred to the memories of bygone days, the old scenes, where the familiar faces were seen, with pleasant smiles, and voices that were raised in praise of Him, Whom they loved and served

Among the number worthy of special notice who have encouraged the author, and to whom he feels especially indebted, is Mrs. Hannah J. Watson, daughter of John S. Elwell, whose love for and interest in the welfare of the church, was ever shown by his generous response to its financial needs in the days of yore.

Acknowledgment is also due to Miss Hannah A. Sheppard, for her invaluable assistance in placing in the author's hands much historical matter which enabled him to trace the connect-



ing links in the chain of events in the historic life of the church

Further, special notice should be made of the indefatigable labor and loving service rendered by the late Ebenezer L. Sheppard, Esq., whose painstaking, intelligent efforts while Church Clerk, were united with splendid business-like methods in keeping the church records, which are as complimentary to his ability, as they are commendatory of his fidelity.

The author again, in a closing word, wishes to express his appreciation for the cordial co-operation of any and all who assisted, by word or deed, in launching this little volume on the crest wave of the literary sea, and bidding it "Bon Voyage."

JOSHUA E. WILLS.

THE ORIGIN AND HISTORY OF THE PITTS-  
GROVE BAPTIST CHURCH OF DARE-  
TOWN, SALEM CO., NEW JERSEY.

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CHAPTER I.

“**H**ISTORY,” said the learned historian Robinson, “which ought to record truth and teach wisdom often sets out with relating fiction and absurdities.” Never was a sentence more true, nor a truism more necessary to be borne in mind; and especially is it the case when one is engaged in narrating the origin and history of an organization that is endeared to the narrator by those peculiar endearing ties of the Pastorate.

The history and origin of this venerable church dates back to those remarkably stirring formative times of our American Colonial days when the Colonies were beginning to assert those God-given rights and distinctive principles characteristic of the early colonist that finally developed into that greatest achievement in human history, the Emancipation Proclamation of Independence of the American Colonies; and that further revealed to

the long-suffering, enslaved peoples of the Old World the value and imperative need for Soul Liberty in order to a right relation toward God and man as expressed in the masterful Declaration of Independence which has since become known throughout the civilized world as the first step in the moral, civil and religious uptrend of unshackled liberty for all men of every clime. It was during those trying formative times of our National history that the Pittsgrove Baptist Church was organized while the clash so marked and characteristic of those days of distinctive differences between the naturalistic and super-naturalistic schools of thought were arrayed in such striking contrast against one another and the civil authorities were engaged in resisting the onward march of the new thought of personal freedom for every man. It was amidst these manifold changing conditions that the little company of Baptists felt moved upon by the Spirit of the Lord to effect an organization for the more effective furtherance of the Kingdom of God in this portion of the newly settled territory.

These Baptist folk, true to their conviction, felt the imperative need of securing a suitable central location, easily accessible to the scattered community, of a building site upon which a meeting house could be erected, where the ordinances of

the sanctuary could be presented and maintained agreeably to the New Testament teachings; and further, where the ministry of the Gospel could from time to time be enjoyed by the believing company "that looked for His appearing."

The settlers in this section, in common with all the townships in this and adjacent States, wishing to do honor to the memory of the great English gentleman, William Pitt, who was the friend and sympathizer of the Colonists in the dark hours of their struggle for freedom, honored the neighborhood by naming the church the Pittsboro Baptist Church. It might be worthy of note to say that to no man was the cause of the American Colonist so near to his heart as it was to this illustrious English statesman who ruled his own country solely by the superiority of his genius. Integrity, disinterestedness and patriotism were united in him with indefatigable industry, promptitude and sagacity. William Pitt used his commanding position and eloquence for the American Colonists in their darkest hour of trial. He was bold in his utterances against sending troops to slaughter his American brethren, and defiant in his attitude toward the British monarch and all the monarchical system. His speeches were only equaled in their eloquence by their warmth of sentiment expressed toward the Colonists. Thus all over our American

continent we have a Pittsgrove, a Pittston, or a Pittsville, or a Pittsburgh, named in honor of the friend and champion of American freedom in the great struggle of 1776.

The history and organization of the Pittsgrove Baptist Church is woven and interwoven with the early events of this epoch-making era, both in the civil and religious realms, not only in our own beloved land, but also in those remarkable changes that were taking place in the British Isles and upon the Continent of Europe; and just as in our own American colonies, men in Europe were bringing things to pass in the educational, commercial and religious thought of the times. Injustice, cruelty and intolerance were giving way to the enlightening influences of a more intelligent, rational and sensible course of procedure toward mankind everywhere in all the various phases of the social, political and religious life of the people. Companies of men of strong and striking personality, with all the enthusiasm born of conviction and characteristic of the times, were protesting against the unwarranted oppressive measures, not to say the gross injustice perpetrated in the name of the State. Men wanted the stair-bar forever removed of monarchical domination, the injustice inflicted upon them by the so-called Divine Right of the ruler. The galling yoke of monarchy was

felt to be more and more burdensome, the ringing cry that rang throughout the nations was for emancipation. It was in evidence upon all sides. The long pent-up desire for soul liberty found expression in every walk of life, from the drawing room and social circle to the humble cottager they longed for a change. The masses and the classes were fast awakening to the changing condition of the times. Personal, experimental religion was especially engaging the attention of society in its manifold phases and walks of life. Dramatized religion had met, in a large measure, its death knell; its die had been cast at the Reformation and a new vision had caught the longing eye of the thoughtful-minded folk who had broken away from Priestism and its accompanying errors. The Bible became more and more generally accepted and men began afresh to look toward Him who declared, "I am that I am," the living God, the Father of all mankind. This philosophical truth, and theological truth, and all round truth of the Bible was working mightily upon the moral conscience of the times. Men everywhere were stirred in their hearts, in their outstretchings after Him who taught with unerring accuracy, this is the "way; walk ye in it," the way of perfect soul liberty. The scholars and metaphysicians of the times, in common with the

theologians, were getting on the right track when they began pointing the masses toward the absolute, undivided, eternal Being, shaped and determined by none else, flowing from none else, eternal, lifted up above the fashions of time, the immutable Triune God, the Father of all mankind who gave His Son in order to bring "many sons to glory." This was the leaven that was working in the minds and hearts of the people that led to the longing for civil, moral and religious liberty, so characteristically distinctive in those formative days of our American Colonial life. Our forefathers were singularly blessed in the happy possession in their midst of a splendid galaxy of men whose intellectual attainments and moral worth stood the peer of any set or class of men, be they of the British or Continental schools or courts, and among them, in the very forefront was the illustrious patriot and statesman, Thomas Jefferson, who had brought in a bill to the Virginia Assembly for the abolishment of slavery. This was a very decided and marked step far in advance of the times. Men everywhere looked with profound amazement at what was then regarded to be a dangerous and unwarranted violation of vested ownership in chattels and estate. Thomas Jefferson had learned about personal freedom and soul liberty at the Baptist meetings where he was wont

to attend. Jefferson caught the spirit and became imbued with the idea and put into tangible form the Declaration of Independence. (See Semple's History of Virginia). The Baptists of Virginia were the pioneers in advocacy of soul liberty. They in common with their worthy ancestry believed in and clung tenaciously to these distinctive doctrines and principles, all down the "Trail of the Ages." Those Virginia Baptist folk at their semi-annual meetings and Associational gatherings again and again protested against slavery, as we shall see later. It was this heroic company of Christians that advanced the doctrine of soul liberty with such vigor and persistency that won the admiration and support of the famous man of his times, the foremost Virginian of his day, Patrick Henry, who championed the cause and challenged the right of man, and further demanded a complete emancipation from the shackles of civil and religious tyranny. Patrick Henry was the friend of the Baptist folk and the unwavering supporter of their distinctive principles.

The Baptists of Virginia adopted the following resolution at their general meeting held at Richmond, August 8th, 1787:

"Resolved, That slavery is a violent deprivation of the rights of nature and inconsistent with a Re-



publican government, and therefore recommend it to our brethren to make use of every legal measure to extirpate the horrid evil from the land, and pray Almighty God that our honored Legislature may have it in their power to proclaim the Great Jubilee consistent with the principles of good policy."

This resolution, in this slave-holding State, presented at a time when slavery was the recognized institution supported by the law and the sentiment not only of the slave-holding community, but encouraged by the clergy of the then Established Church, is corroborative evidence of the Baptist stand for soul liberty even for the poor illiterate slaves. These Baptist folk influenced their neighbors in the neighboring Colonies and sent delegates to each of the Associational gatherings. Not only did Thomas Jefferson and Patrick Henry champion and support those principles, but Thomas Madison became imbued with the same ideas prior to and subsequent to his becoming President of the United States. (See National Portraits. Vol. II.) Thomas Jefferson introduced his first bill to the Virginia Assembly, July, 1776, prohibiting the importation of slaves in the State of Virginia, and in June, 1783, presented a bill "For the ultimate emancipation of the negroes," and again Mr. Jefferson introduced another bill

“Forbidding the existence of slavery after the year 1800 in the State of Virginia.” (See National Portraits, Life and Times of Thomas Jefferson. Vol. III.)

The unquestioned fact is that these Baptist folks influenced and molded Mr. Jefferson's ideas not only along the line of resisting the slave institution, but also gave him the basis for his famous Declaration of Independence.

The Baptist folk of Virginia—notwithstanding the severity and flagrant injustice that was constantly inflicted upon them by the Colonial authorities aided and abetted by the Episcopal clergy who appeared to have been especially severe toward their non-conforming Baptist brethren who were holding “forth the Lamp of life” and teaching those God-given rights that every man should worship God according to the dictates of his conscience (the doctrine that the then reigning monarch of England, that moral blot, Charles II, so strenuously and vigorously tried to crush out of his domains)—these Baptists suffered the most brutal treatment, and unwarranted and unChristly indignities were inflicted upon them in Virginia by the clergy of the Established Church under and by the authority of Charles II, King of England.

These Baptist folk held a prominent place in

the forefront of every good movement. They were leaders in the moral and spiritual uplift of the American Colonies, and, indeed, throughout the British Isles and upon the Continent in those remarkable times.

These same distinctive characteristics were manifested in the settlement of Jersey. The coming of the Baptist settlers into the Colony was the beginning of a far-reaching and significant movement for the advancement of the Kingdom of God. The Gospel, in its beauty and simplicity, was preached from house to house. The cold, stately, dramatized ceremonialism that has ever characterized a State Church was unsuited to the sturdy, matter-of-fact Colonist. The ornate parade with its accompanying priestism and ecclesiastical millinery found no response among those men who believed on Him who taught, "Where two or three are gathered in my Name, there am I, in the midst of them." These settlers were men of strong conviction and felt the imperative need of a spiritual religion that taught the gracious truths of the Gospel, and gave the assurance to the believer that he might enjoy the experimental knowledge of God in his soul and rejoice in the Lord Jesus as his personal Saviour, and not in the so-called number of times they made communication or communicated to a dead Christ lifted up on

the man-made altars erected and supported by men who loved the world-patterned hierarchical ceremonial observances so characteristic of the State institution rightly called the "Establishment." These Baptist folk who settled in Jersey had heard of the ministry of Thomas Patient, the brother who visited the Colonies in the early Sixteenth century a few years subsequent to the landing of the Pilgrim Fathers in 1620. Thomas Patient preached to the Indians, and the old Cohansey Indian tribe had learned much about "the better way" from this Baptist brother who returned to the British Isles and wrought a mighty and effective ministry among the people of Ireland. Of Thomas Patient we shall have something more later on.

The sainted and beloved Thomas Killingsworth ministered in Jersey, and soon he began to gather in the fruits of his labors. He found many ready and willing souls to receive the "Word of life." As he journeyed over the then far-stretching wilds of the Colonies he found a ready and cordial welcome into many a log cabin homestead. During his ministry of love in those early formative times of our history, of Thomas Killingsworth it might be truly said he wrought with great diligence and acceptance among the Colonists. Notwithstanding his many onerous duties while serv-

ing on the "Bench," Thomas Killingsworth was a jurist of no small attainments. He served the higher courts of the State, doing honor to the legal profession in addition to ministering in the "Word of the Gospel." A workman that needeth not to be ashamed.

The New England pioneers had sought security and shelter in the new territory from the cruelty and oppressive measures of the Congregational anti-prelatist fanatics of that Puritanic era, led by that dominating hyper-Puritanical preacher, Increase Mather, whose malicious, vindictive, persecuting spirit was only equaled by his personal hatred toward all who opposed his fanatical hallucinations. Hence it is not at all surprising to the student of history and the lover of freedom that the name of Increase Mather and his son, Cotton Mather, should come down to posterity loaded with execrations.

The Puritan preachers were to a very large degree, in their early history, extreme delusionists of the most pronounced type, and all but Satanic in their severity and malicious vindictive conduct toward their religious opponents, and especially was it the case toward the Baptist folk, as Obadiah Holmes, et al. attest.

The Anti-Prelatical Congregationalists of the

Mather type have little to boast over their Roman Catholic friends of the "Inquisition."

That ultra-Romanist Dunstan was not, in his day, any more cruel and severe in his persecution of his Protestant opponents in England than were the Puritan preachers and leaders of the Massachusetts Colony toward the dissenters who dared to oppose them in their farcical deliverances. The poor, unfortunate settlers that incurred the religious ostracism and dislike of their Puritanic neighbors were indeed subjects to be pitied. The tyrannical measures adopted toward the Baptist folk of the Colony were only equaled by the energetic endeavor of the Anti-Prelatical Puritanical leaders to enforce them.

Coercion was the order of the day, in direct contrast to the Baptist position of conviction. Baptists have never, during their long trail down the ages, coerced, but, on the contrary, persuaded. Here is the line of severance and demarcation between the Baptist position and the pedo-Baptist conception. It was this distinctive phase of Baptist policy and doctrine that appealed to and influenced the mind of Patrick Henry, whose eloquence thrilled the hearts of that distinguished company that gathered at the Virginia Assembly when he declared for God and homeland and the inalienable right of man to worship God unfet-

tered and unhindered by State Church or legal enactments. The Prelatical Episcopalians of Virginia in common with their ecclesiastical partners in error of New England, failed to grasp the new thought of the new era and adapt themselves to the developing conditions and spirit of the times. The antiquated, pre-conceived views of their clergy were as foreign to the new order of things in the Colonies as were their unscriptural advocacy of that abomination known as Church and State. It was unsuited to those distinctive new-born American ideas of religious freedom. The arrogant domineering spirit of their laws could find no congenial lodgement in the hearts of the liberty-loving American Colonists. They would have none of it, but, on the contrary, welcomed the uplifting, refreshing, soul inspiring Truth of the Gospel as presented in the New Testament and taught by the example of the Apostolic Church and reasserted by the Baptist folk with all the ardor and enthusiasm of the Christians who were conscious of the experimental, indwelling, revivifying Spirit of God in the hearts of men. This was the type of religion that appealed to and won the regard and affectionate esteem of the early settlers.

The Baptists insisted and persisted in their advocacy of separation of State and Church. They

would not, or could not, recognize a union between the civil and religious authorities. Here was the rock that split to pieces the monarchical craft that had been carried on the crest wave of the Old World only too long.

The Baptists, true to the New Testament, stood the very antithesis to all monarchical interference with soul liberty. Baptists believed and taught that apostolic Christianity was a reproduction of the Christ life in the believer, regardless of any and all phases of ecclesiastical procedure.

The settlers of Virginia, many of whom had been reared in the "Establishment" and regarded the clergy with favorable consideration soon awoke to the fact that Church and State was an hybrid, and anti-Apostolic in spirit and wholly unsuited to the new order of things. The Baptists of the Colony were not slow to call attention to the imperative necessity of an entire severance from all ecclesiastical bondage of whatever sort. The Baptist ministers preached throughout the Commonwealth and gave force and encouragement to the movement for entire separation which happily was finally effected and Virginia became free from the entangling alliance which had occasioned her so much trouble and unrest, and her Baptist and Quaker citizens were freed from the inhuman



treatment they had borne only too long. The history of the Episcopal Church in Virginia is not complimentary to her piety, to say the least it is a sore and blighting blot on her escutcheon. Happily for her own good, spiritually and numerically, she is now free from State control in Virginia. The Baptist folk whose marvelous achievements in Europe and all down the trail of the ages for "holding to the faith" once delivered to the saints, and to the Word of God and the law of Christ as their only sheet-anchor, were only too glad to have their neighbors in the various communities embrace the Baptist principles of a full and perfect freedom for all men, irrespective of their religious affiliation. They championed their distinctive doctrines wherever they went, with the resultant effect that churches were organized and communities were improved in their moral and religious life. (See "Semple's History of Virginia.")

The golden line that runs through the trail of the ages is, one Lord, one Faith, one Baptism. Here is the basic ground that gave these early Baptist settlers unity and identity. They enjoyed one faith; they were not concerned about race or place—it was "one faith." A personal faith in the Lord Jesus that gives salvation, and with this distinctive message their preachers went up and down the land. This was the capti-

vating Gospel to the settlers and won soul liberty for the State and stirred the hearts of those patriotic men of those remarkable times.

Men of broad minds and strong sympathies embraced with enthusiasm the tried and tested New Testament principles and thus encouraged, made known their position to the adjoining colonies, and they in turn brought to the attention of their Assemblymen these distinctive principles of soul liberty, when, lo, throughout the land every colony gave voice and spake to what finally developed into and became the great American-born declaration for freedom and complete emancipation of the American people from the British yoke.

## CHAPTER II.

**I**N this day of observation a man would be a dull scholar indeed in the school of events if he failed to note it was the distinctive Baptist trophy of soul liberty that not only paved the way, but finally secured our American freedom with the Declaration of Independence, with a Constitution taken largely from and embodying the distinctive principles of our Baptist polity. (See Bancroft's History.)

Soul liberty was the slogan, the battle-cry, that rang out upon all sides in those Colonial days.

The entire separation of Church and State was effected after the Church had left its impress only too long, and her clergy had become magistrates and political rulers with the resultant animosities which such conditions always provoke. The ecclesiastical, hierarchical institution, the Episcopal Church, had run its limit; its day of doom had come. The free liberty-loving Colonists threw off the burdensome yoke, when, lo, New England becomes aroused to the imperative necessity of changing the oppressive burden of the domination of the Congregational Anti-Prelatist fanatics who had ruled with an iron hand the af-

fairs of the Commonwealth, both civil and religious. The mantle of the hyper-fanatics, Increase Mather and Cotton, his son, had fallen upon successors who were equally removed from the letter and spirit of the New Testament doctrine and teachings.

The Baptists of New England in Colonial days were then, as now, a "worthy folk." They were in the forefront of good works and active in the spread of their doctrine of soul liberty so that the atmosphere was charged and surcharged with the thought of liberty. The Royalists with their accompanying monarchical intolerance and oppressive antiquated ecclesiastical legal enactments were routed completely and a new order of the day had been introduced. The Spirit of 1776 was thus, though unborn as yet, but waiting its deliverance in the lap of the Baptistic fraternity.

The Church militant flung to the breeze her banner, bearing on her folds the principles of soul liberty.

In Europe, and especially on the Continent, the same enthusiastic spirit was manifested, but failed to attain such magnificent triumphs as characterized the efforts of the American Colonists because of their failure in Europe to reject the monarchical and despotic form of government.

The people were actuated by the same noble spirit. They longed for soul liberty in the cities. Everywhere great surging masses were clamoring for a change of government, but they lacked intelligent, discriminating, patriotic leaders. They had, however, effected some changes in the moral, social and religious life, but failed to cut deep enough to sever that binding Gordian knot that held so fast together Church and State. They were bound in serfdom to the old ideal that had held them so long in its clutches. Men and women were stirred to protest against the high handed iniquitous misrule of the authorities. The yoke of their monarchical taskmasters had become doubly oppressive. The courts were given over to vice, and flagrant abuses, flaunted immorality, and libertinism were characteristic of the civil life of those times.

The so-called religious world was little better, if anything, than the secular world. The scandalous lives of the Established clergy, coupled with their ignorance of those fundamental New Testament truths and a further desire to entertain the impious curiosity of the times by looking into and aiding and abetting the magicians and other equally objectionable procedures of that corrupt era. The politicians vied with the clergy in their opposition to the needs of the common people.

They were a veritable menace to their moral and social uplift. The dominating thought of the political leaders found expression in their hyper-antagonistic attitude toward all that was ennobling and elevating in the moral and civil life of the people.

The courts of justice were corrupt and senile to the last degree. The inhuman Jefferies and Walpole left a large following in their wake. The common, local judiciary was as flagrantly biased in rendering decisions and passing sentences as were the higher courts prompt in confirming them, and, sad to say, the clergy were only too ready to assist by their personal testimony and influence in defeating the ends of justice.

Between the classes and the masses a great inseparable gulf was fixed that has ever been characterized between the European subject and the American citizen, the one a mere monarchical chattel, a subject; the other a free-born American citizen, the equal of any and every other man in the country. Here is the separating line, the cleavage between the free American-born citizen and the subjects of some European monarch. This was the line of demarcation, to be a citizen or remain a subject.

This Continental tyranny over the civil and religious life and thought of the people was in

very many particulars witnessed in the British Isles. The authorities supported and encouraged by the Crown were disposed to exercise a very unwarranted tyrannical spirit toward all the non-conforming bodies of Christians. The clergy of the English Establishment were little, if anything, more Christian toward the non-conformist than were the Romanists in their day. The attitude of the Establishment in the days of Laud toward their coreligionists is a blot that time will never efface. Studied and considered from every angle, the Established Church of England followed a course of procedure toward their weaker brethren as condemnatory as it was unchristian. Many outrageous burdens and unwarranted cruelties were inflicted upon all dissenters, especially was it the case toward the Baptists. The Episcopal Church of England had robbed their Roman Catholic progenitors of their ecclesiastical structures. The splendid cathedrals and other church edifices had been appropriated with a spirit more worthy of the pirates carrying the black flag and skull and cross bones, than as the professed servants of the Lord Jesus Christ. The Establishment confiscated the property and appropriated the ceremonials of the Roman communion with a disregard of all and every semblance of common decency. The Establishment

imbibed only too strongly the spirit of her founder, Bluff Harry VIII, and with characteristic effrontery tried to bluff the world by claiming to be the Apostolic Church. Contrast her history with the history of the Apostolic Church. See if she bears the ear-marks of the true apostolic succession. Does she not ring out a false note in her clamor for recognition in the light of her spirit and dealings with her opponents? The "Establishment" is a semi-religious, political organization, conceived and founded by Bluff Harry VIII. Of ultra-matrimonial notoriety, thus founded by her founders, she has carried on her trade of appropriation of ceremonials and service distinctly Roman Catholic. The Establishment continues her old methods of ecclesiastical pilfering by taking under her wing the Romish mass and other celebrations, such as the perpetual light, genuflections, confessions, etc., all of which she declares in her Book of Common Prayer to be "vain things, vainly puffed up." The old sign board on the forks of the road, constructed by this ecclesiastical-political organization, the Establishment, will not be removed until she confesses her sin of pilfering, and restores her service agreeable to the order of services instituted by the Apostles. (See The Iniquitous Royal Warrant of May 29th, 1660.)



It must be admitted in all common fairness that the English Protestant Episcopal Church played the ecclesiastical pirate with an unblushing effrontery on their Roman Catholic countrymen in England by their flagrant confiscation and appropriation of both property and ceremonial observances. With this in mind it was not at all surprising that the Colonists of Virginia protested against this imported ecclesiastical hybrid being saddled upon them. Their intolerance was so manifested toward all other bodies of Christians who opposed their hierarchical pretensions and unwarranted interference with the civil affairs of the Colony, led to the rupture and its final overthrow. The conscience and scruples of the non-conformists were so outraged by this course of procedure and by the officialism of the clergy of this prelatical institution that Thomas Jefferson, in no uncertain language, denounced it, ably assisted by that prince of orators, Patrick Henry, whose eloquent appeal for justice and equity for all the Colonists led to the splendid victory that has ever since been enjoyed in old Virginia.

### CHAPTER III.

**I**N England the non-conformist became encouraged and emboldened under the leadership of Cromwell and bade fair to continue for many years, but at Cromwell's death, a revived monarchical wave swept over the British Isles fanned by the smoldering embers of the anti-Reformation spirit, assisted by the hyper-ritualistic wing of the Establishment who held and clung tenaciously to the Romish formulæ, while receiving the emoluments and benefits of the so-called Reformed Church exchequer.

These ritualistic, anti-Protestant clergymen exercised a marked influence on the religious thought of their times and were largely responsible for the hyper anti-evangelical spirit that was so much in evidence during these days when men and women were striving to secure their God-given rights.

The clergy of the Establishment were monarchists. Their Bishops received their appointments, not from the Church but, on the contrary, from the Monarch irrespective of his moral or religious belief or character. The English Monarch is the head of the Established Church of England, and

Parliament makes her laws. Bluff Henry gave the first Protestant Episcopal Bishop his credentials. Cranmer, like his King, had two wives and an institution so founded and organized by such characters could hardly be expected to deal other than as she did toward the non-conformists, in general, and the Baptist Christians in particular. Piety was at a discount. Religion a mockery. Possibly at no time in the history of the British people was there such a low ebb and flow of the Gospel tide. Men and women were given over to amusement: the Lord's day abolished and a substituted day of pleasure for the masses and the classes aided and abetted by a roistering clergy. (See Macaulay's and Humes' History.)

True religious people found it impossible to harmonize the condition of affairs then existing with the Gospel of the Christ. The conduct of the leaders was incompatible with the Kingdom of God, and could not be reconciled any more than two chemicals, as nitrogen and iodine—they were as wide apart as the two poles. Then, indeed, was "spiritual wickedness in high places."

It was in such times and environment the Baptist folk emphasized their principles and doctrinal beliefs. Their preachers attracted attention and incurred the vindictive hatred of the Established clergy. Bunyan, from his jail win-

dow in Bedford, had aroused attention, and men and women of godly life began the ministry of the Word. The Gospel in its purity became the attractive feature and organizations were being effected throughout the realm. New and various agencies were employed for making known the doctrines "of grace." Street preaching became popular and evangelistic effort was becoming general. The atmosphere was changing and education was becoming more general. Little groups were meeting for the study of the Scriptures which had been so long neglected. The old worldly Sabbath desecration, of bull baiting and cock fighting, so common in the public place, gave way to little groups of earnest, sincere men and women longing for the Truth of the Gospel. The black night of irreligion had streaks of hopeful Gospel dawn bursting through, and in the forefront of this great awakening were the Baptist folk who not only in England were proclaiming the Truth of the Gospel, but in Ireland, in the wake of Cromwell they followed, scattering far and wide the story of the Cross of Christ. They made their distinct contribution of a reproduction of the Gospel idea of liberty.

The Baptists stood like a solid phalanx against all the shallow pretences of a man-made and a man-evolved system of salvation through and by

a dramatized ecclesiastical function performed and mumbled by a celebrant at an altar patterned and fashioned of man's designing. This was the burden and protest of the true ministry against innovations that savored of the letter of man, but not of the Spirit of God, a liberty of soul in worship and a conscientious recognition of the inalienable rights of all men.

## CHAPTER IV.

**I**T is but fair to the reader that a clear and intelligent presentation be made of the origin and position maintained by the English semi-ecclesiastical, political organization known as the "Establishment."

The supremacy of the English monarch, in both the affairs of Church and State, is unquestioned, and an undisputed fact of history and admitted by authorities both civil and ecclesiastical. Henry VIII, founder of the English Church (See Macaulay and Short's History.) Henry assumed, and was supported by the prelates and dignitaries of the Reformed Church in all his claims to be head and founder of the English Church. When Clement VII, Pope of Rome, excommunicated him because of his conduct toward his wife, Queen Catherine, the Bishops and clergy at Canterbury declared Henry VIII to be the protector and supreme head of the Church and clergy of England, and subsequently the English Parliament ratified the action of the Bishops at Canterbury in convention and by the following Parliamentary enactment which became the recognized law of the English realm. The enactment was effected

and ratified in 1531 and continues in force to this day.

Copy of enactment:

“Archbishops, Bishops, Archdeacons and other ecclesiastical persons have no manner of jurisdiction ecclesiastical left by, under, and from his Royal Majesty, and that his Majesty is the only supreme head of the Church of England and Ireland to whom by Holy Scripture all authority and power is wholly given to hear and determine all manner of heresies, errors, vices and sin whatever, and to all such persons as his Majesty shall appoint.” (Statute 37, chapter 17, Parliamentary Enactment.)

This was the Church, or ecclesiastical political organization that set up a branch, or offshoot, in Virginia to “have and to hold” the religious conscience of the Colonists, and dealt with Baptist Christians with such a high handed intolerant spirit. It is no wonder, indeed, that the Roman Catholic Bishops and clergy of England preferred not to serve in an institution so organized and founded with such a recognized head as Bluff Henry, who was a murderer, adulterer and all-round bad man. (See Macaulay’s and Humes’ History.)

The Establishment with all its boasted claims of apostolic succession cannot get past the stair-

bar in the way of the Historic Episcopate placed by Henry VIII. The missing link of the "nags-head" is wanting; the chain is incomplete; the political ecclesiastical organization founded by Henry is not the Church of the pre-reformation. Those "dear brethren of the separation" cannot forge or weld together the separated joints on the anvil of their doctrine of reapproachment. Their hierarchical pretenses to the Historic Episcopate will not endure the test. The "Hall Mark" of the true Church is wanting.

The facts of history and the legislative enactments of the British Parliament are only too evident. The Roman Catholic communion have here the burden of proof. The argument that the Establishment is the Church of the pre-reformation will not pass muster at the bar of historic investigation.

Think, if possible, of the unthinkable state of affairs that a man of the type and calibre of this moral blot, Henry VIII, whose whole life was a moral stench to all right-thinking people should be the head of the Church of Christ in the British Isles. It is appalling. The spirit that characterized its founder, permeated the organization, and his pastmaster. In tyrannical oppression Archbishop Laud well represented his sovereign august master in his dealings toward the non-con-



formists of his day. The training of the clergy led them to give shape and direction to this "hybrid" that has masqueraded before the world under its lordly pretension of being "The Church." The clergy led and were in the forefront of the "baser sort" in their attacks on the non-conformist in Britain. The scourgings and public whippings of the Baptist preachers received the approval of the ecclesiastical dignitaries and leaders. The legal enactments of the British Parliament, engineered by the clergy of the "Establishment," were continued in force against all non-conformists in the British Isles until 1828, when the obnoxious law was repealed against the expressed opposition of the ecclesiastical authorities. These laws had been on the statute books of the realm from the days of Queen Elizabeth, and they demanded of every office holder that he should be a communicant of the "Establishment." The liquor interests of Britain have always had a large, if not the controlling interest and influence in the affairs of the Church of England. The British Parliament has, for many years, been controlled and dominated by the brewers and "the trade." Many of the local church wardens in England, even to-day (1915), are saloon keepers, keepers of the "Pub."

Especially is this true in the rural life of the British Isles.

Many oppressive measures were in force even to a later period against the Roman Catholic who could not hold office under the Crown.

The Bishops of the "Establishment" had a bill passed through the House of Lords, of which many of the Bishops were members and formed no small numerical part, called the Bishops' bill on educational matters, that was so flagrantly unjust and oppressive to the spirit of common decency and the non-conformist conscience that rather than submit to such a flagrant violation of the English Constitution, as assured by the Magna Charta, men and women of good life and high religious standing were imprisoned with the common criminals, and among these were Baptist pastors and other Christian workers, and not the least was the President of the Baptist World's Alliance, Dr. John Clifford, and Rev. F. B. Meyer, of London, and be it remembered this iniquitous Bishops' bill was in force in 1910, and is still on the statute books of the realm, notwithstanding the protests of the non-conformists whose numerical strength in the British Isles outnumbers the members of the Establishment. Thus from the days of its founder, Bluff Henry VIII, all along her trail the "Establishment," true to her

world-patterned, man-made and man-evolved system has continued in her erroneous arbitrary course of procedure, and wherever she has planted her banner she has assumed the arrogant, dictatorial spirit of lording it over "God's heritage." In the early formative days of the Colonies, as witnessed in Virginia and in our times of assuming to be the Bishop of the State of ———, rather than the Bishop of the Episcopal Church in the State of ———. The title is unwarranted and un-American.

This is the ecclesiastical, semi-political organization whose branches still draw their sap life from the old trunk. Her numerical strength is as a corporal's guard compared with the great evangelical bodies of Christianity in our beloved land. Notwithstanding she continues the effrontery by attempting to assume the title of The American Church, this is the anti-American spirit that Baptists protest against and assert that a monarchical, hierarchical, ecclesiastical, political institution of foreign birth should not be The American Church because she is unsuited to the spirit of true Americanism which her history only too surely corroborates.

## CHAPTER V.

**F**URTHER reference to the prevailing condition in the religious and political life and times in Europe, and especially on the Continent just prior to the settling in Southern Jersey of our Irish and New England Baptist ancestry may be of interest to the reader. It should be borne in mind that it was the renascent age. The dark night of ignorance was beginning to give way to the dawning of the new and better day. The era of revived and reviving interest in matters civil, social and religious. The sky line of human affairs was clearing; the outlook on the horizon was brighter because of the "awakening day"—the aftermath of the great Reformation.

The disturbed condition, so marked in the civil world, that followed in the wake of Cromwell and the restoration of monarchy in England with its accompanying adjustment that all but brought about another rebellion of far-reaching extent throughout the British Isles and the rearranging of the map of Europe, the result of the various wars that had been waged for so many years, the commercial, financial and educational forces were

beginning to adjust themselves to the new order of the day.

Navigation had received extensive notice and attention in new lines of commercial endeavor. Trade routes had been opened up, exploration and exploring parties had embarked upon new and venturesome undertakings. The return of Sir Walter Raleigh from the land beyond the seas had aroused the enthusiasm of the populace. Commerce received a new impetus because of the returned voyagers with the account of their new discoveries. Companies were organized to finance undertakings in the New World, and men of brave and noble impulse were anxious to join the new organizations and throw in their lot with the little bands or companies of adventurous spirits who would risk their all in the projects.

Changed relations in the corporate life were being effected. Changed laws and special legislative enactments brought about wider and better administrative methods employed. And we here have another traffic which was attracting the attention of the business life of the nations. It was that gross, flagrant blot upon the human escutcheon and has branded the civilization of that era more than aught else—it was the traffic in human beings, rightly called slavery, first led by

the Dutch and quickly followed by the other so-called Christian nations.

Slavery soon became a recognized legal commercial traffic governed and controlled by laws in the various countries especially enacted for the regulation of the slave traffic.

The British, in common with the Dutch and other countries, engaged in this unspeakable and brutal trade in human beings.

The slave traffic was openly defended and encouraged by the various governments, and regarded as a legitimate source of revenue.

Companies were formed to explore and develop unknown territories in various parts of the world. The greed for territorial expansion was the occasion of much unrest and the rivalry between contending parties led into wars of wide and devastating extent. Royal families became embittered and estranged toward one another. Court jealousies and intrigue was the order of the day.

Keeping pace with the commercial and industrial life of the times was the changing condition seen in the ever-multiplying religious sects in Britain and on the Continent. The Huguenots of France, the Reformers of Holland, and the Pilgrims of England were all casting about for new lands in new territories where they might enjoy

a wider scope and fuller freedom in the observance of their distinctive tenets. It was this spirit that prompted and led the little heroic company to board the "Mayflower," August 15th, 1620, at Southampton, England, to seek a home in the New World.

## CHAPTER VI.

THE sailing of the "Mayflower" down the "Solent" from her anchorage in mid-stream on that memorable August morning in 1620 was the beginning of a new world's history. The nucleus of the great Yankee nation was born there. When that little group left the old, historic "West Gate," Southampton, to board the "Mayflower" from the Quay, a change took place in the great heart throb of the civilized world.

The news of the arrival in the New World of the sturdy company of Pilgrims set in motion a movement that has increased its momentum year by year until to-day, under the blessing of God, we have the land of the free and the home of the true and brave.

The little sparks were fanned into a great blaze, the quickened pace of unrest in the Old World soon began to give expression in tangible shape. Ships were built and adapted to the new conditions. Charters were granted to the newly organized companies to finance their undertakings. Little groups of hopeful people were gathering from all quarters who longed for release

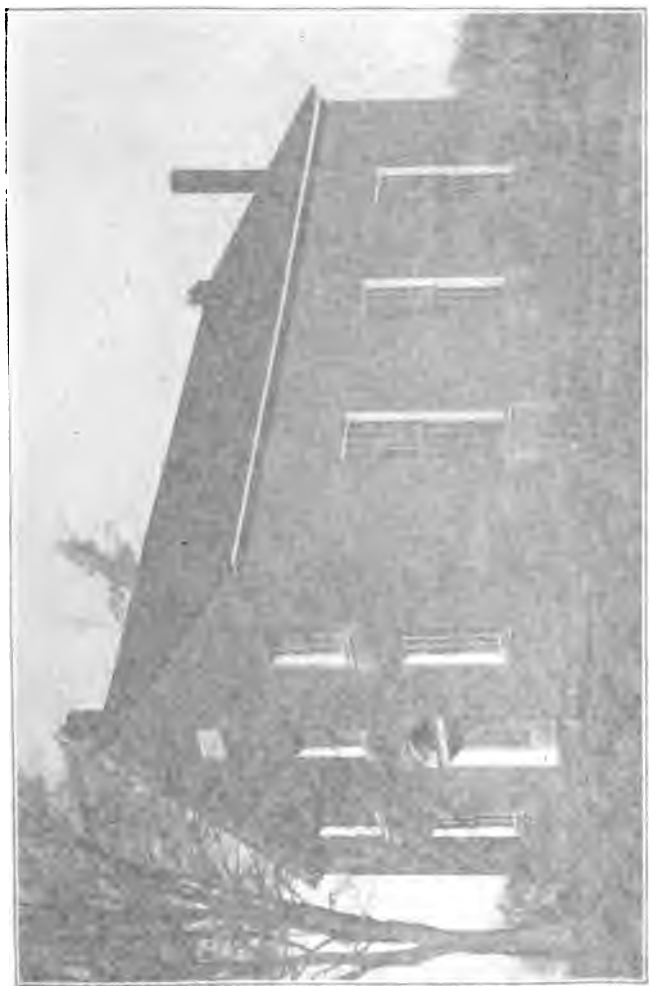


from monarchical tyranny. Charles I had been arrested and imprisoned in the Isle of Wight.

The great commoner, Cromwell, that indomitable character had been swept into power on the crest-wave of popular appeal and had seized the reigns of government. Parliament had been dissolved at his authoritative command, and many notable changes were effected. Old, antiquated customs were set aside and the cringing, time-serving clergy of the Establishment were put out of their "livings."

The Irish massacre had taken place with its awful devastating ruin of accompanying blood and fire. The religious life of Ireland was seething in the caldron of vindictive, malicious hatred. The country was under martial law. The business was prostrate. Want, misery and suffering were witnessed upon all sides. The poor, unhappy country was the object of pity. The story of the frightful massacre of the Huguenots in France, on St. Bartholomew's day, was only too bitterly repeated in the Emerald Isle.

The Huguenots that had wandered away from their beloved homeland, France, were beginning to return and conditions were more hopeful and encouraging, when, lo, a change is again made with marked and surprising suddenness. The Government is overthrown and a reign of terror takes



THE BRICK CHURCH.

the church was erected in 1842, on the site of the old frame church which took the place of the log church erected at the beginning of the Seventeenth Century.

the old tyranny. Charles I had been arrested and imprisoned in the Isle of Wight.

It was Cromwell, that indomitable hero, who had been swept into power on the strength of popular appeal and had seized the reins of government. Parliament had been dissolved, its authoritative command, and many of its old usages were effected. Old, antiquated usages were set aside and the cringing, time-serving policy of the Establishment were put out of countenance."

A new massacre had taken place with its accompanying ruin of accompanying bloodshed. The religious life of Ireland was seething with the children of vindictive, malicious hatred. The country was under martial law. The business of the country was under martial law. The business of the country was under martial law. Want, misery and suffering were pressed upon all sides. The poor, unhappy people were the subject of pity. The story of the massacre of the Huguenots in France, which had taken place on the day, was only too bitterly remembered on the Emerald Isle.

The Huguenots that had wandered away from their native land, France, were beginning to find their conditions were more hopeful and brighter than when, lo, a change is again made in the Government with surprising suddenness. The Government of the day and a reign of terror takes



THE BRICK CHURCH.

This church was erected in 1842, on the site of the old frame church, which took the place of the log church erected at the beginning of the Seventeenth Century.



place. Lawlessness and irreligion triumphs over the settled and recognized authorities.

Sir Walter Raleigh, the man of many parts, who had traveled to and returned from the New World, had paid the penalty of the exacting age by his execution on charges preferred against him by the authorities. The Gun Powder plot had been discovered and Guy Fawkes had paid the price of his conviction for attempting to blow up the British Parliament while in session. This wicked scheme of Guy Fawkes and his co-conspirators aroused the public mind to white heat and filled the authorities with indignation and alarm at their Romish plot. The uprising in Ireland was much encouraged by this unfortunate occurrence, resulting in a very cruel spirit of retaliation being meted out to the poor Irish by Cromwell's troops. Wounds were made that time may never heal.

Cromwell's campaign in Ireland is anything other than complimentary to his piety. The Emerald Isle was devastated, severe and inhuman cruelty was witnessed throughout the beautiful land. The severity of Cromwell was only equaled by the devastation wrought upon the Irish by his troopers.

The Puritanic piety of Cromwell lacked, above all else, common decency, and his conduct toward

Ireland was as condemnatory as it was inhuman and as unchristian as it was removed from all regard for humanity.

This inexcusable and unsoldierly conduct of Cromwell has brought upon his head the execrations of the Irish mother while she nursed her baby. The torch and the sword of Cromwell left in its wake a blaze that will last as long as posterity shall peruse the pages of history.

The Scotch and English followers of Cromwell's campaign in Ireland tried to settle upon the confiscated lands, but the Irish nation refused to tolerate in their midst the invaders and intruders notwithstanding the grants of land were guaranteed by the British Government. The racial difference and inborn hatred between the natives and settlers made it impossible that any neighborly union could possibly be effected. Personal injury and destruction of property and the cruel maiming of cattle was of too frequent occurrence. The village and rural life was unsafe. The little meeting houses were attacked and the worshipers abused.

The old spirit of racial hatred was fanned by the priesthood who were always the bitterest opponents of the Cromwellian invasion. The feeling in Ireland was intense against the Cromwellian settlers, and continued for many years.

The viciousness of King John, one of the foulest monarchs that ever sat on the English throne, whose wickedness led the Barons to demand the signing of the Magna Charta, or the unblushing tyranny, selfishness, debauchery of Louise XIV led to the French Revolution with its watchword of Liberty, Equality and Fraternity. So the rule of the iron hand of Cromwell wrought its baleful effect upon the Irish who resent and despise his work and heap execration upon his memory.

The Baptists in Ireland were made to share the attacks because of their following in Cromwell's wake, and in common with all other Protestant bodies of Christians, became the victims of this ill feeling. Appeal to the authorities at Dublin Castle often added to rather than diminished their burdens, while the term "boycotting" was unknown, the practices for which it stands were only too painfully common, especially in the South and Southwest of Ireland. It was in this environment midst this state of affairs and subject to conditions so provocative and circumstances so trying the little company of Baptists of the Clough Keating Church, County of Tipperary, lived and struggled to maintain the Gospel truth "once delivered to the saints."

Theirs was indeed a hard and trying experience. Many of them were related by blood to the hated



Cromwellian people. The adults were despised and ostracised, the children taunted, and the meeting house often stoned by the infuriated mobs led on by the priest, but through it all God reigned. The cry of the little band was heard on high. They knew that man's extremity was God's opportunity. The opportune time came. A messenger of the Lord appeared on the scenes in the person of Thomas Patient, the Baptist minister who went to Ireland after his visit to the land beyond the seas, and gave tidings of the doings of the old Gospel in the New World.

## CHAPTER VII.

**T**HOMAS PATIENT, the Baptist minister, was a unique character. Reference is made to him on page 886 in Cathart's Baptist Encyclopædia, and on page 5 of "The Past and Future of Baptists in Ireland," by Rev. Hugh D. Brown, M.A., published by the Irish Baptist Home Mission Society, Dublin, Ireland. May 27th, 1914.

Believing, as I am led to, that many of our Baptist folk resident in New Jersey and elsewhere would read with interest the within paragraph, I venture to insert it for their profit

"Nearly 280 years ago two men in Ulster—Cornwall and Verner—caused serious trouble, a way North of Ireland men still have, by defying accredited authority. This was in ecclesiastical matters, and their offense consisted in that they affirmed there was no Scriptural evidence for infant sprinkling. For this heresy in due course they were summoned before the Presbytery, but one of them disappeared and the other altogether repudiated such a spiritual authority. Tradition seems to suggest that they came Southward, but this much appears evident, that when the Crom-

wellians came to Dublin in 1650 they found, not founded a Church of our faith and order. Of course their advent meant a great accession and stimulant to Baptist principles. With them came one, Thomas Patient, who for conscience' sake seeking freedom to worship God, had emigrated from England and the Anglican Church to New England and the "Independents." Reading the "Old Book" in the woods, and with the wild Indians he found fresh light breaking forth therefrom, and ultimately conceived it his duty to be baptized."

A course of thirteen sermons preached by a learned divine in favor of infant baptism led largely to this result, and Patient himself, with a touch of dry humor remarks that "at the end of the thirteenth sermon he arose and was baptized."

The Rev. W. T. Whitley, M.A., LL.D., Hon. Sec. of the Baptist Historical Society, London, England, under date of April 28, 1915, says: "As to Thomas Patient, his career falls into three parts. The Colonial . . . Edwards say he was not suffered in New England. . . . Crosby has a brief notice of him drawn from the manuscript of Stenton, now to be seen at Regent's Park. . . . Patient signed the London Conference in 1644 and again in 1646, being associated with Kiffin. . . . In 1650 he sign-

ed Heartbleedings, a London Baptist manuscript against the Quakers. Next year he went to Waterford and Killkenny with the army. A letter to Cromwell has been printed in the Hansard Knolby's "Confession of Faith," page 310. He settled at Dublin.

In 1654 he published the Doctrine of Baptism, which ran to a second edition. In 1653 he joined in the circular letter from the Irish churches which precipitated the formation of English Associations. . . . December, 1655, he preached a funeral sermon for Mr. William Allen. . . . In May or June, 1657, he joined in another letter to be found in Confessions, page 339. . . . In the Anabaptist Recantation, 1660, he is classed as an orthodox preaching Taylor. . . . In 1663 he seems to have been at Bristol with Henry Hyman. . . . In 1666 he returned to London and helped Kiffin, but died in July.

Dr. Hugh Brown's "Past and Future of Baptists in Ireland" agrees in every particular with Dr. Whitley's historical narration of the Life and Service of the Heroic Baptist Preacher, Thomas Patient, who wrought a splendid ministry to the Irish Baptist Churches, especially in the south of Ireland.

It is further claimed that Thomas Patient la-

bored with and in company of Christopher Blackwood, "the oracle of the Ana-Baptists of Ireland." There are unquestioned and indisputable historic evidence that these men, Patient and Blackwood, founded Baptist Churches in Waterford, Killkenny, Cork and other parts in Ireland. Thomas Patient wrought the crowning labor of his life in gathering and organizing the first Irish Baptist meeting house in Swifts Alley, London, which still exists as a Mission Hall. This Church was the final scene of his labor, and from here, in July, 1666, he entered into his reward.

Of Thomas Patient's labors and ministry in the Colonies no very extensive account is at hand. It is understood and believed from the very limited documentary evidence available that Thomas Patient, after his cold reception at the hands of his Puritanical brethren "in ye old settlement, in ye New England Colony" he crossed the wilds of the territory known as the "Indian Lands," now South Jersey, and it is claimed he visited Virginia, and on his statement of belief he was whipped and driven out of the settlement and wended his way back through the "Indian Lands," where he, it is claimed, preached the Gospel to the Red Men on the waterways and grassy slopes of South Jersey. It is further claimed that the Cohansey tribe of Indians, on Thomas Killings-

worth preaching and visiting among them, the old men of the tribe, recited in their traditional way about the "pale-faced water preacher who had gone many moons." This, in itself, is sufficient for our purpose, in view of Dr. Hugh Brown's reference to his ministry in "Reading the Old Book" in the "woods with the wild Indians." The seed was sown, and the harvest was gathered. The various Indian tribes that hunted and fished in the woods and streams of South Jersey are said to have been among the most peace-loving and domesticated of our Indian tribes. Evidently due, no doubt, in a large measure to the ministry of Thomas Patient's reading to them from the "Old Book." This old Gospel pioneer scattered wisely and well and the fragrance of his memory to the poor benighted savages is a benediction and blessing to the Church in her missionary endeavor.

## CHAPTER VIII.

### THE IRISH BAPTIST SETTLERS

**D**URING the ministerial life and labors of Thomas Patient in Ireland he was privileged to organize the Church at Clough Keating, County Tipperary, and among the company of believers there were three brothers, in the faith of the Gospel of blood kinship, named David, John and Thomas Shepard. These Shepard brothers had become aroused to the imperative need for a change not only in their daily toil, but for a wider and greater service in the Master's vineyard. The opportune moment arrived under the good Providence of God. The tidal wave of unrest that had been surging over the Continent of Europe and Great Britain, had reached the green slopes and valleys in Ireland, and these three Shepard brothers, of English extraction, but of Irish birth, learned about the proposed sailing to the New World of Sir Robert Carr, in 1664, with his company of settlers who were to settle on lands granted and conveyed to Sir Robert Carr in "Ye Colony between ye see front and the waters of ye big streem." This grant of land embraced

several thousand acres and was conveyed by Lord Birkley, with the approval of the Crown authorities, to Sir Robert Carr.

If tradition and folk-lore is worthy of any acceptance whatever, then the old Cohansey Indian references to the "pale-faced deep water preacher of many moons ago," must be worthy of consideration. The generally accepted tradition current in South Jersey from its earliest settlement, is that a white man visited among the Cohansey tribe of Indians in the early days and preached to and lived among them, teaching them about a "higher and better life," so that when Thomas Killingsworth visited the Cohansey Indians the old members of the tribe told him of the "pale-faced big speech deep water man of many moons ago," meaning the preacher that lived among them and it is further claimed that Thomas Killingsworth discovered traces among the Cohansey Indians of a knowledge of the Gospel, and he further testifies to the orderly conduct of the Cohansey Indians in contrast to some of the other neighboring Indian tribes that "were not only wild but vicious in their depravity and lust for blood." This "Pale-faced, big speak who deep-watered many moons ago" to the Indians was none other than Thomas Patient, the Baptist preacher, who ministered during his travels through the "wilds," while en



route to the Commonwealth of Virginia, and on his return trip to take ship on his return back to the Old World, in 1639, where he labored the remainder of his remarkable and beautiful life. (See Rise and Progress of Irish Baptist History.)

The Shepard brothers took up land on territory since known as "Old Man's Creek," where they continued to reside until changes occasioned their removal to other sections of the immediate vicinity and the "regions beyond." These Shepard brothers, true to their Baptist training in the spiritual welfare of the community though so sparsely settled, they interested themselves in the little gatherings of Christians that met at the fireside in their log cabin homes and when the preacher announced that a movement was on foot looking to the organization of a Baptist meeting, they, the Shepards were among the constituent members of the little Baptist Church at Cohansey which gathered its membership together, in 1690, the date of the organization of this venerable Mother Church of Southern New Jersey, out of whose spiritual watch-care have been organized the many Baptist Churches that engaged in the work of the Lord in Southern New Jersey.

The Shepard brothers were evidently of a very decidedly missionary spirit and in striking con-

trast to the views and sentiments of many of their hyper-Calvinistic brethren. We infer after reading the old family records and comments therein entered in those old documents written on parchment bearing the ear-marks and stamp of unquestioned credibility. Many of them are judgment records and still in the possession of their lineal descendants who are, at present writing in Christian fellowship with the Pittsgrove Baptist Church and other Baptist Churches in South New Jersey.

The Shepard brothers had evidently embraced Baptist views of truth, characteristic of the revived times of 1641, which the Baptists of Ireland held and taught so heroically. The Shepard family migrated to Ireland from England, and a member of the family was an officer of high rank and standing in the Cromwellian army.

Dr. Hugh Brown, in his "Past and Future of the Baptists in Ireland," says on page 4: "All down the long centuries to the time of the Cromwellians the ecclesiastical history of Ireland is brimfull of sorrow, declensions and internecine strife. Dark days often passed over the land and many a bitter persecution swept with a torrent of blood over Protestants."

The noble self-sacrificing Baptist preachers, Verner and Cornwell, for their loyalty to the Gos-

pel truth while ministering through the Emerald Isle in those prior-Cromwellian days, saw the Irish people respond to the Gospel appeals and many splendid trophies of saving grace were witnessed among them. In 1635 a great interest was manifested among the dignitaries of the Church established by law because of the revival and the effect on the hearts and conscience of the Irish folk. The so-called Patron Saint, the illustrious Patrick, Dr. Cathcart, in his *Encyclopædia*, claims to have been a Baptist. So does the distinguished Irishman, Mr. John D. Gilmore, of Dublin, stoutly affirm that the great Irish apostle Patrick was a Baptist, and further states that Patrick never taught or practised "infant sprinkling." There were in Ireland all down the trail of the ages men, sainted men, who taught the Gospel truths, some times in open day, again under the shadow of night in the secret recesses of the mountain clefts or by the humble cottage fire-side.

We of later and better days of free Gospel privileges may not, or have not, valued the trials of God's heroic witnesses in priest-ridden Ireland, but notwithstanding the dark night that hung so long over Ireland there were godly men and women that "knew the grace of God in truth" and

lived it and taught it everywhere from the mountain slopes and at the village green.

It is hard to trace from this quarter of the globe through the hazy fogs of past events in Irish Baptist history from the religious awakening by that prince of Baptist preachers, the illustrious Patrick whose loyalty to Baptist doctrine and principles even his Roman Catholic admirers freely admit down through each successive stage in the religious and civil life of the Emerald Isle. Yet with grateful recognition of the help of brethren, the scattered threads of the "Red Corde" of "His anointed" have been providentially spared and preserved so that the chain of evidence, link by link, has been welded together affording to the novice and scholar alike the unquestioned testimony that God had His witnesses all down the trail.

Men of rare scholastic ability and sainted life whose devotion to the Master's cause have adorned the Irish Baptist ministry and gave forth no uncertain sound to the "Israel of our God" in Ireland. The Irish Baptist ministers have with rare and heroic fidelity both past and present resisted evil and boldly championed for the "faith once delivered to the saints."

Men of strong intellectual caliber and of spiritual discernment have with Pauline tenacity felt

that they were "set for the defense of the Gospel," and in all their trials have witnessed to a "good profession" in the name of the Lord Jesus. Their contributions to the literary, historic and theological works are of no small order and their preaching savored of the fervor and enthusiasm of the apostolic company. The erroneous innovation of baptismal regeneration for helpless infants was resisted and the many other so-called sacramental innovations of priestism.

The prophetic mantle with the unction of the spirit of these great Baptistic worthies has rested upon them in an especial manner. Our own beloved Dr. Cathcart, who wrought so diligently in the sphere of special research and contributed to our literature the splendid "Baptist Encyclopædia," received his training in the land of his birth, and Alexander Carson, LL.D., whose contributions are among the best works on Baptist doctrine. Dr. Carson was regarded as one of the clearest reasoners of his day in philosophy, history and theology. The trail of Baptist history in Ireland has been blazed all along the way, the distinctive Gospel order had been accepted, preserved and maintained. There has ever been in Ireland a Verner, Cornwell, a Carson, or a Brown to hold fast "the word of life" and champion the Gospel of the grace of God. It was with such

training in the "Love of the Spirit" that the Shepard brothers crossed the storm-tossed Atlantic and early set about making known to their neighbors "those things most surely believed among us," and as true baptized believers they "got busy" about the kingdom and witnessed for the Lord Jesus in the "regions beyond."

These Shepard brothers, with pardonable pride, referred to their Christian training in Ireland and it is a distinctive characteristic of their descendants to be of strong and positive Baptist conviction. It is especially noticeable by their interest manifested in the Shepard family, by glorying in their ancestry. (See Thomas Shourd's "Fenwick Colony.")

The little Church at Clough Keating lives today by reproduction in the Baptist Churches of South Jersey, while it is true the Mother Church in Ireland has ceased to exist and only the building remains on the "old spot," a standing monument to her past greatness because she was a great Baptist Church in her day of power. The Rev. Lewis E. Deems, pastor of the Waterford Baptist Church, Ireland, writing me under date of December 7th, 1914, calls attention to Crosby's History of English Baptists and says: "In Vol. 3, page 43, one Thomas Patient is mentioned as having founded the Baptist Church at

Clough Keating, County Tipperary, which in 1740 had a congregation of between 200 and 300 members."

Thomas Warner, Esq., writing me from Dublin under date of December 12th, 1914, sends me: "In writing my successor, Pastor F. W. Tracey, asking him to look over the Church books, I notice 1816 the Clough Keating Church met in Cork. I enclose the notice."

Brother Thomas Warner was the honored secretary of the Irish Baptist Missions, with office at Harcourt St., Dublin.

Note, I have the pleasure of the personal acquaintance of Brother Warner who visited the United States, and also enjoyed the pleasure of a delightful visit to his home and was welcomed at his fireside by his father and mother in 1890, where I was entertained with the genial warmth and hospitality for which the Irish Baptists are capable. The within notes furnished by Pastor F. W. Tracey, of the Baptist Church, Kings St., Cork:

"Extracts from old minute book of Cork Baptist Church. First reference to Clough Keating is in account of life of a Mrs. Riggs, 3d wife of Major Riggs who formed the Baptist Church in Cork about 1653. Mrs. Riggs was a daughter of Mr. and Mrs. Allen, of Killowney Baptist, whose

descendants were for many years of the Baptist Church at Clough Keating. Mrs. Riggs was born in 1652 and died in 1741.

"The pastor of the Church of Clough Keating in the year 1764 was Rev. James North. Friday, May 23d, 1760. This day the General Association of the Baptists was held in Clough Keating, Lower Ormond. . . . The congregation at Clough Keating seems to be in a flourishing condition, having frequent additions and are at present more numerous than any other Baptist congregation in Ireland.

"———, 1774. The Church at Ormond being without a pastor owing to the death of Rev. James North the Association was held at Clough Keating."

Pastor Tracey further wrote me from Camden Place, Cork, Ireland, December 11th, 1914, in which he kindly informs me he had written Bro. Thomas Warner and also referred me to Mr. C. L. Cooke, Ballynauty Thurs, County Tipperary, for further information relative to Clough Keating Church and its surviving membership.

Dr. W. G. Whitley states that the records show that Thomas Patient, in December, 1655, preached a funeral sermon for Mrs. William Allen, in the Cathedral at Dublin. A letter is printed in Thurloe IV, which "gives an amazing account



of it." This Mrs. William Allen was the relative of the Mrs Riggs to whom reference is made in the notes of Pastor Tracey of the Cork Baptist Church.

The little Church at Clough Keating lived not in vain. The Gospel seed was sown and scattered far and wide. The Baptist host of Southern Jersey and nearby States under the good providence of God have been blessed because of the splendid contributions made to the cause in those formative days of Baptist history in the Colonies. The Shepard brothers and their descendants have been a splendid contribution to the State. They have been in the forefront of every movement that has had for its object the moral and spiritual uplift of the communities. Ireland gave the Pittsgrove Baptist Church one of its most sainted pastors, Rev. Robert Kelsey, born at Drummore, Ireland, in 1711.

The Pittsgrove Baptist Church had correspondence with the Clough Keating Church. As late as 1838 a letter of Christian greeting was received and a letter was sent conveying the fraternal wishes and prayers of the Pittsgrove Church; also a copy of our American Baptist Hymnal was sent to the Baptists of Clough Keating, with the compliments and good wishes of our people, thus reaching hand clasped hand across the Atlantic, binding in faith and love in our hearts the warmest Christian regard.

## CHAPTER IX.

REFERENCE has already been made to Sir Robert Carr, a gentleman of education and fine parts, who conceived the idea of organizing a company to settle in the New World. Little is known of Sir Robert, more than that he was regarded with favor and in his relation toward his associates he was straightforward. Of his religious convictions nothing is known, the prevailing idea is that Sir Robert Carr became imbued with the spirit of his times and in common with men of his stamp and caliber decided to seek possessions in the New World. Of the grant of land and the extent of them reference has already been made.

When Sir Robert appeared on the horizon the Shepard brothers evidently gladly joined the company formed and set sail for the New World, in 1665 bidding adieu to the Emerald Isle for all time. They arrived the same year and settled on Old Man's Creek in Salem county, where they continued to reside for some years. They identified themselves with the Christian settlers for the public worship of Him whom they were pleased to serve. In the course of a few years it was felt

that sufficient Christians could be gathered together of "like faith and order" for the maintenance of a place of public worship, and for the proclamation of the Gospel of the Lord Jesus agreeable to the New Testament.

Cohansey was the place agreed upon because of its location and the fact that the majority of the constituent membership were residents of that locality. It was also the place of Thomas Patient's ministry to the "Wild Indians," to which reference has already been made. Cohansey formed the nucleus around which all the Baptist Christians gathered in those early formative days of our Baptist Colonial history. The little group was strong in faith and the "fear of the Lord."

Cohansey was missionary in spirit and the scattered district was visited by the brethren, assisted and encouraged by their pastor, who also labored in the "regions beyond." The Cohansey Baptist Church was organized in 1690 and under its watch-care many of the Churches became strong and vigorous, and in turn contributed their quota toward other struggling interests. Old Cohansey, with her splendid record, will ever hold a warm place in the affectionate esteem and regard of the Baptistic fraternity of Southern Jersey.

Her splendid constituency composed, as it was, of men and women, tried men and women, in the

“furnace of their times,” for the faith of the Gospel which they honored in their recognition of their obligation to their Risen Lord. “Go ye,” was the marching order of the day and Cohansey Baptist Church, during her 225 years of witnessing to the truth, is still vigorously maintaining her place in the local community and the world for the preaching of the Word that the Shepards, Reeds, Elwells and a host of others in their day rejoiced in. Their heritage is great and the splendid galaxy of men and women that lived and toiled have since passed forward to the day when the “Redeemer and Lord” shall say to His chosen, “Come, ye blessed, enter thou into the joy of the Lord.”

## CHAPTER X.

THE early beginnings of the Pittsgrove Baptist Church ante-date the building of their meeting house in 1741. The little company of Christians that lived in the sparsely settled wilds, since known as Pittsgrove, held preaching and prayer services in their homes. The settlers gathered together and held seasons of blessed fellowship "with Him," their Risen Lord, and as early as 1705 it was felt that arrangements should be made for a meeting house to be erected in their midst, the necessary consent and approval of the Mother Church at Cohansey was later secured and the location considered, the plot of ground selected and committee appointed to secure the necessary funds for the erection of the meeting house, which evidently began about 1707 to take on practical and definite shape. We infer this from old historic documents in the possession of several of the families, descendants of the constituent membership of the Church. There are, in addition, a large number of property holders in the neighborhood of Pittsgrove Church and vicinity who have in their possession historic documents and parchments that are as unique in an

historical sense as they are interesting and informing.

The recorded instruments at Burlington and Salem afford additional evidence of this fact.

The descendants of the Shepard brothers and of the New England Baptist Christians formed the nucleus around which other Christians of "like faith and order" were gathered and ministered to by that Baptist nestor of his day, the loved and sainted Thomas Killingsworth, and later by Messrs. Jenkins and Kelsey. With this unquestioned testimony there can be no question as to the early days of the history of this Pittsgrove Church and its later organization and recognition. The settlement at Old Man's Creek is a matter of State record by the Irish Baptists and the further attested and corroborated evidence of the headstones that mark their graves in the burial ground, which give name and date of those who have joined the company on the "other side." Then there is the additional corroborated testimony as to the credibility of the early beginnings of the Pittsgrove Church by the settlement at "Pole," where the old "Road Side" of prior Revolutionary days is situated and where the further evidence is afforded by the fact that property owned by the Church shows in the convey-

ances the authorized stamp and signatures of the early Colonial authorities.

These meetings of the Baptists were conducted by and under the direction of Rev. Thomas Killingsworth and other worthies of their day.

The Pittsgrove Church extended an invitation to the Rev. Robert Kelsey to its pastorate in 1741, which was accepted and entered upon by Mr. Kelsey, who continued in the pastoral oversight until 1754, and during the ministerial labors of Rev. Robert Kelsey a substantial meeting house was erected and completed in 1743. The ministry of Mr. Kelsey was of a far-reaching missionary type, which is shown by Mr. Kelsey's having labored at Schultown and secured a tract of land of sufficient extent to not only afford ample room for the meeting house which he erected and completed, but also for a burial ground which the recorded instruments attest. The Church at Schultown property was secured in 1740, three years prior to the completion of the Pittsgrove Baptist Church building.

The Schultown Baptist Church was under the parental care and oversight of the Pittsgrove Church, which the minister of the aforesaid Church amply sustained. Mr. Kelsey assumed the pastoral oversight of the Schultown Church, ably assisted by Brother Jenkins, et al.

The Schultown Church was duly constituted, recognized and its pastor ordained and set apart to the work of the Gospel ministry in the year 1782. But prior, as stated, they were a Church under the watch-care of Pittsboro Church as early as 1740.

Schultown Church grew in sufficient numerical strength to be empowered and authorized by the Pittsboro Church, which the records attest, "To do all business that a Church could do except call a person to the ministry and to ordain and excommunicate any one."

The first settled pastor to assume entire charge of the Schultown Church was Bro. Antis Segraves, who was ordained by the Pittsboro Church, May 30th, 1782. The record reads as follows: "Agreed that Mr. Antis Segraves be ordained and that Mr. Worth, in behalf of the Church, to request Mr. Kelsey and Mr. Van horn to attend the same. The above ministerial brethren attended and Mr. Segraves was ordained on May 30th, 1782."

This Schultown Church met the same fate that several other small churches met in those changing times, due to many of the membership giving heed to "cunningly devised fables." The pastor, Antis Segraves, had embraced the then popular, erroneous anti-Scriptural teachings which



spread over the land, that originated in New England, "Universalism," and its poor partner in theological distress, "Unitarianism." The Church became contaminated and the old Gospel truths of salvation by grace through the blood of the Lamb was rejected with the result that Schultown Church, like the churches of the Laodiceans, "it ceased to exist." It might have been, it ought to have been, but, alas! it was not. Mr. Segraves sowed to the wind and reaped a whirlwind. Schultown Church paid the price and penalty of its fallacy, "labored in vain," and died a natural death.

This fad of Universalism that swept over the land in those days became known as the Boston Theology, but should have been rightly named Bumpology. This anti-Scriptural fallacy and delusion embraced within its following some very bright men of considerable platform ability, and like all newly advanced theories it attracted considerable attention, especially among the restless spirits of those times. The half-baked theological cakes were only too willing to accept the pernicious errors of this anti-Scriptural fad which spread so quickly over the territories, leaving in its wake its blighting, benumbing, paralyzing effects.

The plain unvarnished fact is, that Universalism and its co-partner in error, Unitarianism,

wrought incalculable injuries to the cause of Christ during those formative times of our American history. Men were swept away from their moorings on the crest-waves of this flood tide Bostonian Bumpology.

Not only did the Schultown Church and its minister suffer from this infection, but the Pittsboro Church and its pastor also became badly inoculated with this erroneous anti-Scriptural distemper in its most virulent form. Unrest developed to a very marked degree and Zion languished for several years, owing to this anti-spiritual malady, Rev. William Worth embraced this Bostonian Bumpology fad to the undoing of his ministerial and pastoral influence not only in his immediate pastoral charge, but in the community. He lost the confidence and esteem that had been accorded him in his earlier ministry and to add to the further burdens of the "faithful" few in the Church a very decided anti-Baptistic feeling developed in the neighborhood. The pedo-Baptists were free in their criticisms, with the result that for a number of years there was lacking between the Baptists and their pedo-Baptist neighbors that Christian fraternal spirit that should ever characterize the various Christian communions who claim to be the "children of the King." How much the Baptists were responsible

for this state of affairs does not appear. We are safe to say, however, that human nature is the same old sin-embred human nature regardless of the cut, shape or style of its denominational affiliations or ecclesiastical association. The atmosphere was anything but congenial to either parties during the long, dark night of apostacy that hung over the Church during the season of spiritual declension.

A new and better day dawned upon the spiritual horizon of Pittsgrove Church when Mr. Worth ceased his ministrations and ministerial brethren broke to the Church "the Bread of Life" and preached the Gospel of the grace of God, and Zion put away her garments of mourning and attired in the garments of praise with the triumphant note of victory she began afresh to do the things of the Lord, and believers were edified, old "pilgrims pressed with vigor on," the sanctuary resounded with songs of joyous praise, while poor sinners came forward telling of the wondrous love of the Saviour and the power of the Blood.

The missionary spirit was revived and all the agencies and activities of the Church began to put forward their energies. The desert became the garden, the dark night of despair gave way to the rising sunlight of Hope, and God was in their midst and Heaven came down their souls to greet.

## CHAPTER XI.

**T**HE Church organized and its independence was recognized by letters of dismission by the old Mother Church at Cohansey, April 6th, 1771.

While it is true that Pittsgrove Church called a pastor and held services for many years, doing all and maintaining the recognized order and service of a regular Church and assisting in mission endeavor throughout the neighboring country and by further authorizing the folks at Schultown to organize themselves into a Church which the records corroborated, yet notwithstanding, Pittsgrove was still under the special watch-care of the old Mother Church at Cohansey until April 6th, 1771, when letters of dismissal were granted and the following:

“We, the Church of Jesus Christ of Cohansey, baptized on a personal profession of our faith, holding and practicing the baptism of professed believers by immersion only, the laying on of hands, etc. To those of our fellow members living in Pittsgrove and Pilesgrove and places adjacent, we wish all grace, mercy and peace may be

multiplied through the knowledge of the Lord Jesus Christ. Amen.

“Beloved Brethren and Sisters: These few lines in answer to your petition, presented to us at our monthly meeting, April 6th, 1771, and, first, we do heartily approve of your motion and commend your intention of being formed into a distinct Gospel Church by yourselves, and we hope and pray it may be for your comfort and edification and God’s glory.

“Secondly, we consent that our minister and elders should go to assist you in that good work at such times as you may think proper to appoint, such persons being constituted as are in union with us and can be in union and communion with one another.

“Thirdly, we conclude that all such of our members as shall join in said intended constitution are then fully dismissed from us, so recommending you to God and to the word of His grace. We rest your brethren in the faith and fellowship of the Gospel. Signed at our meeting, May 9th, 1771. Signed in behalf of the whole Church by David Bowen, Clerk.

“The members that we dismiss are as follows:

John Mayhew, Sr.

John Dickison.

William Brick.

Cornelius Austin.

Jacob Elwell.

Samuel Brick.

John Mayhew.	Frilida Hudson.
Elanor Mebson.	Mathias Dickison.
Esther Hewes.	Phebe Nelson.
Hannah Elwell.	Rabanna Austin.
Matthew Arons.	Rachel Brick.
Dansannah Garton.	

Signed, D. B., Clerk."

Entered upon the old Minute Book of the Piles-grove Church the above is clearly and very legibly preserved, and the following is equally in as good a condition:

"According to their dismissal we were constituted into a regular Gospel Church by ourselves by four ministers of the Gospel, to wit, Mr. Stille, Mr. Kelsey, Mr. Griffith and Mr. Heaton, on the 15th day of May, 1771, and we on being constituted did agree and covenant together as follows."

#### THE ADOPTION OF THE CHURCH COVENANT

This Covenant, which consists of ten articles was prepared for the Church by their friend and former pastor, Rev. Mr. Kelsey, whose interest continued toward the Church during his lifetime. Mr. Kelsey had closed his pastorate with the Piles-grove Church and became the pastor of the old Mother Church at Cohansey. It was as fitting as it was

gracious in Mr. Kelsey to perform this service of love for the newly organized independent Church of Pilesgrove. The Covenant continued in force until the year 1867, when, to more fully enter into conformity with sister Churches of "like faith and order," the Manual of J. Newton Brown was adopted.

The location of the first building erected for meetings of the Pilesgrove Baptist Church was on the public road leading from Daretown to Woodstown. It was constructed of logs, the commonly used building material of those days. This log building was surrounded with fine old shade trees, with quite an extensive burial ground adjoining, to which "all members of the Church were entitled at their decease to a resting place."

This log building, said to have been erected by settlers in 1729 was remodeled by the Baptists under the leadership of the Baptist itinerate preacher. It was a quaint old building, and in the early days the settlers sought shelter from the Indians that roamed through this section of the country.

The growing congregation, led by their beloved pastor, Rev. Robert Kelsey, replaced the old log structure by erecting on the same spot a frame building, "well and securely framed together of good oak hewed timber." In 1743 this new build-

ing was of considerable dimension and quite a pretentious building, being the admiration of the Church-going folk for many years. "The young swains visited this old Church from all parts of the countryside."

This frame building was used continually by the Pilesgrove folk for a little over a century. It was removed in 1844 during the pastorate of the Rev. Charles Kane who effected its removal. This building is still in use upon its present site below Yorktown, and used by our colored brethren.

The fine brick building, now known as the "Old Church," was erected during and under the pastorate of the Rev. Charles Kane. This building is especially well built. Few, indeed, of the buildings in Salem county of to-day are comparable with it. Its bricks were laid in marble dust mortar, and the building is in every way a monument to the builder of the days "Befo' de war."

The cost of this building was \$2,200.00 in those good old times when mechanics earned 87½ cents to a dollar per day, from sunrise to sunset. (Thank God, those "good old times" are long since past.)

The Rev. Charles Kane erected and completed this building, which was in use until 1893, when the present modern structure was erected, during the pastorate of Pastor Myer, on ground pur-



chased in fee in the center of the town. A word relative to the present commodious meeting house of the Pittsgrove Baptist Church: Situated in the most central part of Daretown, within a few yards from the station and surrounded by its own spacious lawn and parsonage. It might be fairly said that few, indeed, of the Baptist Churches of South Jersey, or elsewhere in the rural and suburban districts, have an auditorium equal to the auditorium of the Pittsgrove Baptist Church. Built after modern design and equipment, its pulpit platform and baptistry are of the most modern type. The seating capacity is 810, with semi-circular pews and amphitheatre in its arrangement. Fine stained memorial windows with pleasing approaches. The furnishings are in old oak, and modern electrical light fittings have recently been installed (1914), giving the Pittsgrove Baptist folk an up-to-date place for the public worship of Him whom they call Lord and Master, and whose ordinances are observed and administered agreeable to the New Testament, and as taught by the Apostolic Church.

A word as to the parsonage, which adjoins the aforesaid meeting house. It is a modern constructed home-like dwelling with ample, roomy rooms with sufficient porches and breathing space on all sides. The parsonage was erected and

completed during the pastorate of Pastor Diebert. It has a fine garden and stable. The electric light was installed in 1914.

The Pittsgrove Baptist Church is the owner in fee of its meeting house and parsonage, and its "Old Brick Church" and burial ground free and clear of all encumbrance, and with thankful hearts, pastor and people unite in one harmonious note of thanks and praise unto our God for His favor toward us in Christ Jesus our Lord.

## CHAPTER XII.

THE original parsonage was at some considerable distance from the meeting house.

As early as 1762 a committee purchased a tract of ground of some sixty acres in extent, situated on the public road near the historic "Pole," from one John Mayhew, who deeded the land to the Pittsgrove Church for the sum of eighty pounds, proclamation money, the receipt whereof he duly acknowledged, and gave title to the following brethren, Jacob Elwell, John Mayhew, Sr., and John Dickison, in trust for the sole use and benefit of such person as shall be minister or teacher amongst and for the ana-Baptist congregation in Pittsgrove aforesaid and only during his official connection with them."

"From a want of legal authority in said persons to receive this trust, it was deemed necessary that a deed in confirmation of said trust should be made by the surviving heirs of the original grantor."

"This last deed was given in 1809 by John Mayhew, Esq., Sarah Worth, Susannah Smith, and Lydia Davis, heirs of John Mayhew the elder, to Jonathan Elwell, Stanford Mayhew, Samuel

Arons, Uriah Elwell, John Coombs, Joseph Saxton and John Delap, Trustees of the Baptist Congregation of Pittsgrove, for the sole use of a minister of the Gospel of Jesus Christ whilst he shall labor for said congregation."

In 1771 a comfortable dwelling house was erected and other outbuildings were built on the parsonage grounds at some subsequent date. A portion of the estate was sold, leaving about thirty acres for the sole use and comfort of the pastor.

A committee of the Church, in co-operation with the then pastor, deemed it advisable to dispose of the parsonage and adjoining thirty acres of land in order to secure sufficient funds to purchase a suitable site on a location near the old brick meeting and erect a parsonage, which was effected in the days "Befo' de war." After several years it was found that changing conditions warranted the erection of the present spacious auditorium, in 1893, to which reference has already been made. The parsonage was unsuited in point of location, and in 1907 the present parsonage was erected.

A word as to the burial ground which has been incorporated, and a competent committee representing the incorporated corporation and the Church, with the hearty co-operation of the pastor, are taking a lively interest in this sacred spot,

dear to the heart of many because of loved ones who are resting there from their labors. This burial ground is situated on the main public road leading from Daretown to Woodstown, about one-half mile from Daretown. It is a beautiful spot with its stately shade trees and quiet, picturesque surroundings.

Some rare old stones bear testimony to the sainted ones of the long ago. A few have dates of the late Sixteenth century, and others of the early Seventeenth century. Some of the old headstones have fallen into decay, but none of those silent folk are forgotten because of the fragrant memory of their lives that ever live in the affectionate regard and loving esteem of these that remain. Here in this quiet cemetery, removed from the strenuous life of the busy and active, one can see the flowers bloom and the robin run over the green, grassy slopes, while the charm of it all is one harmonious note of rest in peace.

#### ITEMS OF INTEREST CONCERNING THE BUILDING OF THE NEW AUDITORIUM

The first load of brick was hauled by George Johnson. The first shovelful of soil thrown out of the ground at the excavation of the cellar was by Joseph S. Coles, April 11th, 1893. The cel-

lar digging was marked out by Joseph S. Coles, Thursday, April 13th, 1893. Those present on that occasion who worked well were, Frank S. Sharp, Joseph S. Coles, John Doggan, George Johnson, Samuel D. White and Pastor Myers. Later in the day the force was augmented by John Roach and Bennie Smith, Jr.

Owing to the heavy rain storm the force was laid off until Saturday, April 17th, when three horses and carts worked, handled by Samuel D. White, George Johnson and John Roach. The men handling the shovels were, Solomon Denelesbach, Bennie Smith, David Peacock, John Mayhew, Leocus Simpkins, Charles G. Foster, Josiah Hersted, Bobbie Elwell, J. N. Gray, Joseph Cole, Jr., and "Senator Wordell" Isaac Pierson. Teams belonged to Benjamin Bassett and William B. Myers.

L. M. Johnson complimented the workmen and gave a treat of three gallons of lemonade, and Clayton Stratton treated to a box of cigars. The cellar being dug at about 6 P. M. the party rested and all joined in singing the Doxology, led by J. N. Gray, S. D. White and S. D. Hitchner.

The cornerstone was laid on June 15th, 1893. The building was raised and partly enclosed. The services were held in the new building. A temporary floor and seats were arranged for the pur-

pose. Rev. A. H. Sembower, pastor of the First Church, Salem, delivered the address, and Rev. J. J. Renson, of Woodbury, made a stirring appeal for additional funds, and three hundred and sixty-one dollars were pledged. The evening service was held at the Old Brick Church, and Rev. J. J. Renson and Rev. Dr. Ewing (Presbyterian), of Daretown, made addresses.

The beautiful cornerstone was presented by Mrs. Levin Work, and weighed 725 pounds. The stone was laid by Pastor Myers, and there was placed in it the New Testament, the National Baptist, Denominational and Gospel Tracts, a list of the names of those who carted the brick gratuitously, and dug the cellar, an order of the Children's Day Exercises for 1893, a sketch of the Building Movement, copies of the New Jersey Baptist State Convention, the Elmer Times, and the Publication Society, a list of the names of the subscribers to the Building Fund, copy of the Psalms, copper coin of 1893 and nickel of 1893, also postage stamps.

## CHAPTER XIII.

### THE COVENANT OF THE CHURCH.

**T**HE Covenant of the Baptist Church at Pittsgrove, in the County of Salem, and State of New Jersey:

We, whose names are underwritten, conceiving it will be for the glory of God and our mutual edification to be consolidated into a regular Gospel Church, do mutually unite in the following Covenant:

1. We do solemnly profess to believe and support those doctrines and principles contained in God's Word, and set forth in a Confession of Faith adopted by the Baptist Association, met in the City of Philadelphia, February 25th, Anno Domini 1742.

2. We do solemnly agree to give ourselves to the Lord and to one another in the Lord, submitting to the government of Christ in His Church as in II Cor. 8th chapter 5th verse, Romans 15th chapter 7th verse.

3. That each one do agree to pray for our minister, deacons and fellow members, watch over each other in the Lord and if need be reprove, ad-



monish each other agreeably to our Lord's direction in Matt. 18: 15.

4. We do solemnly agree to receive the Christian admonition of our brethren in the spirit of meekness and love.

5. That we will endeavor to keep the unity of the Spirit in the bonds of peace as in Ephes. 4: 2, avoiding all discord and cause of divisions.

6. We do further engage to attend upon the means of grace in public worship upon the Lord's day and the meetings appointed by the Church, keeping our place in the House of God, not forgetting the assembling of ourselves together as the manner of some is. Heb. 10: 25.

7. We do agree that if in the course of Providence we should be removed at a distance from this Church and into the vicinity of some other of the same faith and Gospel order to take our letter of dismission to the end that we may be under their care and partake of their Church privileges. Acts 18: 28.

8. We also agree, as far as our temporal circumstances will admit to contribute of our worldly substance to the support of him whom God may place over us in the Gospel or who may administer unto us in spiritual things. I Cor. 9: 12-13.

9. We also solemnly agree that in case of difference with each other in secret or matters if we

cannot settle it ourselves we will refer the matter in dispute to a committee chosen from amongst us agreeably to I Cor. 6: 1-6.

10. And, lastly, we do in the presence of God solemnly agree to the above specified articles, adhering to them as far as God shall enable us, and that whomsoever amongst us deviates therefrom shall be deemed worthy of Church censure and dealt with accordingly.

Agreed to and signed by the Church then present.

#### DOCUMENTS.

The records contain the following entry, made May 15th, 1771:

That according to the decision, we are constituted into a regular Gospel Church, by ourselves by four ministers of the Gospel, i. e., Mr. Stille, Mr. Hilley, Mr. Griffith, Mr. Heaton, and we now being constituted, did engage and covenant together in the following manner:

First. We give ourselves to the Lord and each other, in a Church relation, binding ourselves by the law of Christ, not to live according to the lust of the flesh nor according to the practices of the wicked world, but henceforth to obey the law of Jesus, the King of His Church, and strive to keep the unity of the Spirit in the bond of peace, pray-

ing the Lord may accept of us as His Church and people and may it be His good purpose to increase us in numbers, gifts and graces, and that we will take the Holy Scriptures to be the rule of our lives, principles and practice.

We promise to keep our places in the house of God, both at times of worship and meetings of business when God in His providence will enable us to do so.

That we will pray for our minister, elders and deacons and our fellow members and for the whole Church throughout the whole world, and for the success and progress of the Gospel, we will advise and exhort one another in love, and reprove and admonish one another if we see occasion to do so, and if the offending party will not regard such private admonition that we will take the Gospel rule till we bring it to the Church.

That we will be advised, ruled, taught or reproved if need be, speaking and acting agreeable to God's Word of Truth

That we will keep the secrets of the Church and not divulge anything whereby the Church in general or any of the members in particular shall be involved contemptible in the world.

That we will, according to our several abilities, support the worship of God, provide for the poor

of the Church and contribute toward all the necessary expenses of the Church.

That any person or persons proposing to join with us shall make the same acknowledgments of their faith and of the Scripture, consent to the same articles of faith and form of Church government that we do and enter into our covenant.

That any person or persons in communion with us shall become either loose and wicked in practice or craven in principle and prove unruly and unteachable after due pains taken by us to reclaim them, that then in that case will use the power given to us by Christ to disown, cut off, and exclude such person or persons from our community for the necessary vindication of the honor of this Church of Christ

This covenant was adopted by the Church unanimously May 15th, 1771, and the next day after our constitution, William Worth and his wife joined with us by letter from Mount Bethel, on which day the said William Worth was ordained as our pastor by the above said ministers.

The Church of Christ in Pittsgrove in business the 20th of June, 1771.

When John Mayhew and David Mayhew and Henry Kelly were received as members with us, after which William Worth was chosen as Moderator, and John Mayhew, clerk.

That we have Communion once in two months.

That our Communion be on the fourth Sabbath of each month.

That our days of business be held on the Monday before the Communion.

Agreed that a house be built on the parsonage this season, that John Mayhew speak to a carpenter for that purpose.

John Mayhew, Clerk.

This same John Mayhew held a Commission for the Peace at a subsequent date, and was known as Squire Mayhew.

#### THE FIRST RECORDED BAPTISM

There are evidences that the ordinance of baptism was of frequent occurrence among this community, but the records, unfortunately, are so frayed and worn that it is difficult to give names and dates. Doubtless the Cohansie Church has kept the records of the names of these converts, and the date of their baptism.

The first clearly stated and legibly recorded baptism of converts in the Pittsgrove Baptist Church took place June 21st, 1771. The names of these two lady candidates were Sarah Harker and Mary Johnson. They were received into Church fellowship August 25th, 1771.



The New Church.  
This church was erected by Pastor Myers in 1894.

## THE FIRST COMMUNION.

At the first Communion once in two months. The first Communion be on the fourth Sabbath after the first of the year.

At the first of business be held on the Monday after the first Communion.

Resolved that a house be built on the parsonage lot, and that John Mayhew speak to a carpenter to do the same purpose.

John Mayhew, Clerk.

Resolved that some John Mayhew hold a Commission to Preach at a subsequent date, and was signed by Squire Mayhew.

## THE FIRST RECORDED BAPTISM

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It is not clearly stated and legibly recorded the names of converts in the Pittsgrove Baptist Church took place June 21st, 1771. The names of these two holy candidates were Sarah Harker and Mary Johnson. They were received into Church Fellowship August 25th, 1771.



THE NEW CHURCH.  
This church was erected by Pastor Myers in 1894.





The first recorded regularly appointed Communion Sunday was decided at the business meeting held June 20th, 1771, when the fourth Lord's day of each alternate month was agreed upon. Thus the Church enjoyed and partook of the Lord's Supper, as arranged, until the unfortunate change of doctrinal view wrought such havoc in the life of Pastor William Worth.

#### THE FIRST RECORDED EXCLUSION

The first recorded exclusion of a brother from Church fellowship and privileges was November 19th, 1771. At a business meeting of the Church, held on the aforesaid date a brother was charged with a misdemeanor. His offense was stated to the Church by the pastor who regretted to say the brother was proven to have stolen a bar of iron from a field in a fraudulent manner, and after exhorting the brother to repentance he was excluded for a season, until he gave satisfactory evidence of repentance. This same brother later became the efficient clerk of the Church, and served with great fidelity and acceptance.

The Church being met on business, when Otis Seagreaves was licensed to preach the Gospel, being previously called upon trial thereto. June 9th, 1780.

August 15th, 1780, Sarah Segraves, Ananias Sneathen, Rebecca Miller, Sarah Lenord and Kalcrin Pauline were received members with us.

Between this date little of especial interest is recorded. The Church met and sustained its regular services. Candidates were received and baptized. During this interval meetings of deep spiritual fervor were maintained until well on to the year 1790, when some of the traveling brethren of the "New-Light-stir" came into New Jersey from New England. Mr. Whitefield had labored with blessed results, but, unfortunately, there followed in his immediate wake a company of people who held very advanced ideas for those primitive times, and still worse in this same New England was revived that fond delusion of universal salvation that swept into its theological maw the Rev. William Worth. The New-Light-stir brethren, however, were not to be classed or numbered with the Universalists. They were, and had, many views in common with the Primitive Methodists, and held immersion as the only baptism. The New-Light-stir brethren, after better acquaintance with the New Testament teaching, were called "New Lights," and finally entered fully into fellowship with the regular Baptists. They, in a measure, were not unlike the young man referred to in the "Epistles" who went to the

home of the "Tent Makers" "and was taught a better way."

It is a singular coincidence that the writer should have been the pastor of the Second Baptist Church of Baltimore, Md., and was privileged to write the history of that Church. See History Second Baptist Church of Baltimore, Md., 1911. Published by George F. Lasher, Philadelphia, Pa. On page 41 reference is made to Bro. Daniel Dodge, from Woodstock, Vermont, New England, having been received into fellowship of the aforesaid Second Baptist Church on January 30th, 1798, and of his being licensed to preach the Gospel.

On page 44 of the book, the following entry is made:

"The brethren being dissatisfied with Bro. Daniel Dodge's preaching he was unanimously desired to desist."

Signed on behalf of the Church,

John Healy.

John Juden.

On page 45 reference is again made to Bro. Daniel Dodge, who was cited to appear for negligence, etc.

On page 47 reference is again made to the brother. On page 53 still another reference is made to Bro. Dodge and of his withdrawal and going to another Church.

Now, strange to relate, Bro. Daniel Dodge comes to Pittsgrove and preached not only to this Church, but other churches in New Jersey. See the Minutes of the New Jersey Baptist Association, held by appointment at Trenton, September 5th, 1820. You will find the aforesaid Bro. Daniel Dodge taking active part in the Associational gathering of that date. How gracious our Sovereign Lord is to His people. A man may be a misfit in one place and to another a very efficient and acceptable minister of the Lord Jesus. The record of Bro. Daniel Dodge for a number of years afterwards was good.

#### A FINE OLD COPY OF THE BIBLE.

A King James version was presented to the Pittsgrove Baptist Church by a number of ladies, both members of the Church and congregation, December 9th, 1809. The date of the Bible is 1808. Published and printed by Mathew Carey, 122 Market St., Philadelphia, Pa.

On the fly leaf is the following presentation: "This Bible is the property of the Baptist Church of Christ at Pittsgrove, kindly presented to the Church by the following friends for the use of their minister while serving the Church and con-

gregation at their meeting house. December 9th, 1809."

The following are the names of the friends who presented this Bible to the Baptist Church of Christ in Pittsgrove:

LIST OF MEMBERS.

Rachel Brick, Sr.	Ann Landers.
Margaret Elwell.	Rhoda Dubois.
Hannah Waters.	Lydia Coombs.
Sarah Longshore.	

LIST OF CONTRIBUTING FRIENDS.

Rhoda Mulford.	Hannah Elwell.
Elizabeth Smith.	Lydia Paulin.
Mary Cook.	Susannah Parish.
Mary Hudson.	Rhoda Dare.

The above mentioned ladies, many of them at least, are either the daughters or near of kin or more closely related to the thirteen sisters who made such a splendid and heroic stand for the Gospel and Baptistic truth when they felt constrained to protest against the false and erroneous teachings and the pernicious course of procedure

that characterized the late ministry of William Worth.

They evidently were like the "Bereans"—they studied the Scriptures and acted accordingly. It was the faithful women who followed the "Master when all the Disciples forsook Him."

## CHAPTER XIV.

### SCHISM AND DIVISION DEVELOPS.

THE anti-Scriptural wave that swept over the Colonial and American Church life during the Seventeenth Century under the theological title of the Boston Theology which was led by those restless hyper-theological latitudinarians and egotistical bumpologists of that era reached Pittsgrove and vicinity in common with other parts of the country, and to be much regretted worked to the doctrinal undoing of Bro. William Worth, and some of the brethren of the local Church, and to the unsettling of many of the membership that led them to seek fellowship in the neighboring Presbyterian and Lutheran churches, where some of their descendants are in membership to this day.

This schism led to the division and the withdrawal of the thirteen loyal sisters who had protested again and again most emphatically against the Universal Boston theological delusion and erroneous views preached and taught by Pastor Worth from the sacred desk dedicated to the "whole counsel of God."



A very serious schism, division and trouble developed in the Church during the later years of the pastorate of Rev. William Worth that occasioned much unrest and hindered the spiritual development and finally caused a number of the members to withdraw from its fellowship. The trouble was occasioned by the Rev. William Worth preaching and teaching doctrines contrary to the Baptist view of truth. A decided division arose, some taking sides with the pastor and others equally opposing, which resulted finally in a separation. The year 1790 witnessed a revival of the erroneous anti-Scriptural teaching of universal salvation. The movement appeared to have come to the surface and attracted the attention of many of the English and American ministers simultaneously.

The rapid spread of this anti-Scriptural fad or fond notion followed close in the wake of that other equally false teaching which had occasioned so much unrest in the theological world of those times. The old school ultra hyper Calvinistic teaching had about run to seed, and in theology, like it is in every other thing that exists in the world, men took the other extreme swing of the pendulum of theological thought, and among the champions of this revived rationalistic, sense-wise, man-made and man-evolved teaching was the ven-

erable pastor, Rev. William Worth. He became very energetic in proclaiming this false insidious doctrine both in his public utterance and in his private conversation. Many of the male members of the Church who were not spiritually minded sympathized with Pastor Worth in his so-called advanced position and assisted him in his efforts to instill this poison into the thought of his people and the community. He led many into skepticism and unbelief. It is due the Rev. William Worth, however, to say that prior to his death he repented of his error and expressed his deep regret for his unfortunate course of procedure. His error and connection with this false doctrine led to his being deposed from the Baptist ministry. He is buried, however, in the Baptist cemetery, where a headstone marks his grave. The story of his life is, in a word, that of a good man who for a season went astray.

This schism continued in the Church for several years. The Church lost its evangelistic note and mission. Its ministry was the ministry of impotence which, alas! is the experience only too common with any and all churches that fail to make known the saving grace of the Gospel and suffer the torture and blighting corrosion that has ever characterized the cold, formal, anti-evangelistic Church. The brethren had forgotten their "first

love." That splendid heritage of joy which their sainted progenitors had bequeathed them. The very atmosphere of the Church had changed, so much so that those who had known its fellowship of bygone days could not recognize it to be the Church that had witnessed to such a good confession. The cry of the impenitent was not heard or the confession of the repenting sinner. This anti-Scriptural teaching of Mr. Worth had contaminated the whole of the male membership. Its vicious fallacies had wrought a sad havoc in the Church life. Many Baptist folk from different States and communities that settled in the neighborhood were prevented from worshiping in the meeting house dedicated to the glory and praise of the Lord Jesus. The Church lost its power and usefulness to a very great degree in the community. It was a season of dark spiritual declension. A lighthouse without any light. No Church, much less a Baptist Church, can be of service to the world and the Kingdom of God that has lost its evangelistic note, and yet notwithstanding this great and trying experience, with the pastor teaching false and erroneous doctrine and the brethren supporting him in his error, God had His witnesses in the persons of thirteen faithful, heroic women who remained loyal and faithful to the truths of the Gospel through all this trying ordeal of apos-

tacy and despair. No threat or leering sneer of the worldly-minded followers of Wm. Worth could dampen the spiritual ardor and fidelity to the Saviour's cause in earth. Of those faithful women who entered upon the Church records the following declaration.

"Minutes of the proceedings at the Baptist Church, Pittsgrove, May 21st, in the year of our Lord 1803. The names of the members that hold to the Baptist Confession of 'FAITH.' At this time, of course, they are the Church" Note, the word faith is in capitals.

#### NAMES OF THE SIGNERS.

Susannah Elwell.	Tabitha Mayhew.
Catherine Harris.	Mercy Nicholas.
Ruhamiah Austin.	Susannah Garrison.
Anna Robinson.	Lovica Elwell.
Abigal Jostlin.	Elisabeth Atkinson.
Buhamah Moore.	Priscilla Blue.
Rachel Robinson.	

The names of those members that came to the Church after the first meeting on that occasion, the name of Ann Stewart was added to the list later.

The above is a copy from the Minutes of May 21st, 1803.

After receiving the names of the above members we proceeded to the examination of Josiah Nicolas and John Kelsey as candidates for baptism. They were approved of as subjects of that ordinance.

"The 22d, met agreeable to appointment at 9 o'clock at the baptising place, when the above-named persons were baptized by the Rev. H. G. Jones, of Salem. The same day they were received to Church Communion. Also the same day we received Rhode Duboise. She had been baptized by immersion by the Rev. Henry Smalley seven years before. The Church at this place had been in distracted tribulation and she had not the opportunity of joining before this day."

"Afterward we celebrated the Lord's Supper. This had been omitted at Pittsgrove for ten years. The meeting house had been in the hands of the Universalists. We had peace to believe that the Lord was with us on this occasion."

The above confession that the ordinance of the Lord's Supper, that ever-precious memorial of His dying love to the believer, had not been observed for ten years and that for seven years Rhoda Duboise had wanted to be received into fellowship of the Church is both striking and significant of the effect of the pernicious influence upon the spiritual life of the Church that

Mr. Worth's erroneous teachings had. He could say in that little couplet:

"It gives me little joy  
To know I'm farther off from heaven  
Than when I was a boy."

Brother Worth's ministry, in common with all ministers who substitute the rationalistic reasonings of men for the Gospel of the Lord Jesus, failed. His labor bore evil fruit and the Church members who sustained him in his errors could unite in crying—

"Of all sad words of tongue or pen,  
The saddest are these: It might have been."

The spirit of evangelism, however, was retained by the little group of sainted women who led the movement that met in dwellings near the Pole Tavern and vicinity. They provided for and maintained the ordinance and enjoyed spiritual communion and fellowship of the Gospel. The movement enjoyed the confidence and ministerial cooperation of the Rev. Mr. Smalley, who preached for them as often as opportunity permitted. It is worthy of note that this sainted minister, the Rev. Mr. Smalley, was evidently a man of un-

usual calibre, mentally, physically and spiritually—a man of strong conviction and of a striking magnetic personality. It is recorded of him that he engaged in special effort to reach the membership of the Church that had made such “shipwreck of the faith.” Mr. Smalley engaged in preaching the Gospel often from an open wagon near the meeting house in the public roadway and drew around him the followers of Mr. Worth, much to his discomfiture. A bitter conflict resulted that was very persistent, and finally led to the overthrow of Mr. Worth and of his being deposed from the ministry that we have already referred to.

The Church, on the exclusion of Mr. Worth, again entered upon a career of revived activity. There was a time of refreshing. Souls were born into the kingdom. The sleepless scrutiny of malice and envy had passed away and the glorious awaking of the Church to her mission in the world became evident by her exalting the Lord Jesus Christ as the Saviour of sinners. The Church again became conscious of the fact that her mission in the world was not only to be the calm expositor of the truth but the impassioned advocate of the saving truth of the Gospel by a real energizing, vitalizing experimental knowledge of Jesus in the life of the believer, and the winning of souls to Christ her Lord.

The history of the Church life for several years is one of little interest, save as showing the faith of the little company and the faithful ministry of the brethren who labored among them. And, singular to relate, a minister much beloved in the Lord came from Ireland and engaged in a very effective ministry in South Jersey. This man of God was the Rev. Henry Hook, a Presbyterian minister of rare spiritual life and devoted to the ministry of the Word. He accepted the pastorate of the old stone Presbyterian Church at Fairfield in 1722, and extended his ministry beyond the limits of his own immediate local charge. The Rev. Henry Hook assisted any and all of the little communities of Christians wherever he found them in need of counsel and advice. This sainted pastor later removed from New Jersey to the State of Delaware. In the memorial of Rev. Ethan Osborne who was pastor of the Old Stone Church for many years and entered into his rest and reward May 1st, 1858, in the one hundredth year of his age. The fraternal Christian spirit that prompted Mr. Hook to help the Christian companies of his day was only equalled by his courteous, gracious, brotherly desire to extend the Kingdom of God.



## CHAPTER XV.

**T**HE election of trustees. Date of title to the Church, May 18th, 1787. Witness the Baptist congregation in and about Pittsgrove in the county of Salem, being legally convened agreeable to an Act of Assembly prepared at Trenton the sixth day of March, in the year of our Lord one thousand seven hundred and eighty-six (1786), entitled an Act to incorporate certain persons as trustees in every religious congregation in the State for transferring the temporal concerns thereof met together the sixth day of May last past, we did then choose the under-mentioned persons for the purpose: John Mayhew, William Brick, William Dickeson, John Kelly, Samuel Ray, David Nichol, Jacob Wright to be trustees for the said congregation, and we the above-named trustees being met this 18th day of May, 1787, and after the legal qualifications appointed by the recital have taken the name of this Baptist congregation in Pittsgrove, as witness our hand and seal the day and year above written.

John Mayhew.

Samuel Ray.

William Brick.

David Nichol.

William Dickeson.

Jacob Wright.

John Kelly.

All with their seals attached.

Recorded the twenty-first (21) June, 1787.

Authy. Keasby.

I, the Subscribing Clerk of the Court of Common Pleas, County of Salem, do certify that the record is from the original on books of Church. In testimony whereof I have hereby caused to be affixed the seal of office of said county this eighth day of July, in the year of our Lord one thousand seven hundred and eighty-seven (1787).

Clements, Subscribing Clerk.

READING OF THE COVENANT ADOPTED.

July 15, 1829.

A Church Covenant, as contained in the book, was then read by the Moderator as recommended by the Baptist Association, which was received and adopted by the Church. It signified by the members signing their names below. Adjourned to meet the second Sabbath in next month at 10 o'clock A. M., at the meeting house.

William Bacon.

David Dixon.

Ramoni Dare.

his

John Coombs.

Charles X Banks.

Joseph Sneathen.

mark

John Robins.

her	Abigail Parrish.
Sarah X Parrish.	Ruth Nelson.
mark	Lydia White.
her	her
Mary X Hutchinson.	Rebecca X Coombs.
mark	mark
her	her
Tamar X Hutchinson.	Rebecca X Zunk.
mark	mark
Hosea Sneathen.	Anne Silberus.
Mary Bacon.	her
her	Martha X Richman.
Isabella X Maine.	mark
mark	her
her	Priscillia X Bassett.
Eunice X Laurence.	mark
mark	Lydia Mayhew.
her	Charity Dickenson.
Lydia X Coombs.	—— Sescather.
mark	Daniel Brown.
her	Sarah Paulin.
Rebecca X Coombs.	Rachel M. Sucather.
mark	Ann Aulick.
Elizabeth Sickler.	

## CHURCH MEETINGS.

The Baptist Church at Pittsgrove, met August 15, 1829, when Brother Bacon was chosen Mod-

erator. The old Church book was then explored to know who were members of the Church at present.

A committee consisting of Sisters Nicholas and Baralisk were appointed to wait on Mary Dickenson for non-attendance of public worship and report at next month's meeting. Our Sister Sarah Parrish presented a letter of dismission from the First Baptist Church of Philadelphia and was received unanimously a member with us.

On Wednesday, the 5th of August, 1829, the Church met according to appointment for the examination of our Brother William Bacon, when a sermon was preached by Brother Smalley from Timothy, and after the usual singing and addresses to the throne of grace, a presbytery composed of the following brethren proceeded to the ordination, viz.: Henry Smalley, George Spratt, William Clark, John P. Thompson, and the charge given by George Spratt. After services were over, John Coombs and Ruth Nelson related their Christian experience before the Church, and it was agreed to receive them into membership after their baptism.

William Bacon,  
Clerk (pro tem.)

No date.

The Church proceeded to business, there being

but one deacon and he unable to act by (because of) infirmity and age it was proposed to choose another, when our Brother John Coombs was nominated and unanimously elected to perform this office.

William Bacon,  
Clerk.

Saturday, October 10th, 1829. After sermon by our Brother Hopkins, it being the yearly meeting occasioned the Lunch Tent, and proceeded to business when Rebecca Banks and Martha Richman related before the Church their Christian experience which being satisfactory it was agreed unanimously to receive them into membership after baptism.

William Bacon,  
Clerk.

The Church records continue with the regular stated services and business meetings held on Saturday afternoons before the Communion Sunday in each month, at which time the pastor, or a visiting minister preached, and a devotional service was conducted, in which the Church exhorted the members to greater diligence in the Lord's vineyard.

No matter of especial interest is recorded except that the Woodstown Church asked for a part time of the Pittsgrove pastor, Bro. Bacon, the then

pastor, should take the pastoral oversight of the Woodstown Church in connection with his labors at Pittsgrove. This was agreed to on Saturday, April 9, 1831.

August 11th, 1832, the Anniversary Exercises were held and Bro. Porter preached with acceptance.

At the regular meeting, August 10, 1833, after preaching by Bro. Porter, and other concerns were attended to it was on motion unanimously adopted that all reference to the sale of the parsonage be considered null and void, and that a committee be appointed to see to the fitting up the parsonage so as to make it a comfortable home for the minister who in the Providence of God may be called by them to break unto them the Bread of Life.

Bro. Bacon,  
Clerk, pro tem.

A special meeting was held Monday afternoon, August 12th, 1833, to authorize the Board of Trustees to sell the wood and mark off the plat at the ground of the parsonage to defray the expenses of fitting up the parsonage. The Trustees agreed, worked the Monday preceding the sale, which sale was set for Saturday, August 31st, 1833.

There are among the recorded minutes of the Church some very remarkable original and unique

local items. On November 24th, 1816, Brother David Bateman, after preaching a sermon, "Repaired to the water and baptized two women, by the name of Charity Dickson and Mary Dickson."

January 21st, 1826. The Church at the regular meeting, after full and free discussion, set the second Lord's day of each month for the Communion.

## CHAPTER XVI.

### THE RECORDS OF THE PITTS GROVE BAPTIST CHURCH BAPTISMS, MARRIAGES AND DEATHS

POSSIBLY few, indeed, of our Baptist Churches in the State of New Jersey, or elsewhere, have kept so correct, and have in their possession so well preserved records of the baptisms, marriages and deaths as are the Church records of the Pittsgrove Baptist Church. Not only are the names, dates, items of interest connected with each individual case recorded and preserved, but all the original entries of the dismissal from the old Mother Church at Cohansey, to the new Daughter Church at Pittsgrove; also the original Covenant and Article of Incorporation and Charter under the laws of the State of New Jersey, which is of more than passing historic value and interest. It is regrettable and unfortunate that many of our Baptist local Church records and minutes are not so well and carefully preserved as they should be. There evidently is a great lack of some definite arranged plan or system adopted among our Baptistic fraternity in this particular. The unfortunate, constant and con-



tinual changes in the official life of our local churches still further add to the trouble. The changes in the pastorate, and the selection of inexperienced and untried men to the office of Church Clerk is to be added to the already unsatisfactory methods that so largely prevail in so many of our Baptist churches, that our denomination loses many items that would be of great value historically to future posterity.

Baptists, it is claimed, are so busily engaged in making of history that they have little time or inclination for repeating or preserving history.

The records show that there were baptisms at various times. The first entry of a name and date of baptism is that of Sarah Harker, June 21st, 1771, by Rev. William Worth.

Of Mary Johnson, August 24, 1771. Daniel Elwell and Sarah Elwell, his wife, May 23, 1772.

William Brick and Mary Brick, his sister, on June 27th, 1772.

Joseph Champneys and his wife, Sarah Champneys, August 22, 1772.

George Williams and his wife, Mary Williams, and Pheby Smith, December 6, 1772.

Sarah Wellington, May 9, 1773.

John Kelly, June 26, 1773.

Artie Seagraves and his wife, Sarah Seagraves, September 25, 1773.

Sarah Lennard and Kalyrn Paulen, October 14, 1780.

Tavies Segraves, Ananias Sneathin, Rebecca Miller, same day, October 14, 1780.

Then followed the names of the candidates baptized in regular order up to the date of Pastor Worth's doctrinal undoing by his being removed from his effective pastoral labors, because of his embracing and substitution of the "Boston Theology" for the Gospel. There are no records of any baptisms during all the time Pastor Worth was teaching the erroneous fallacy, Universalism.

The records beginning again to name the date of the candidate on Bro. Worth being deposed from the ministry, and the Church receives into its fellowship after examination Josiah Nichols and Job Kelsey as candidates for baptism, May 21, 1803.

"The following day, May 22d, agreeable to appointment at 9 o'clock at the baptizing place when the above persons were (baptised) by the Rev. H. G. Jones, of Salem. The same day they were received to Church Communion."

"Also the same day we received Rhode Dub. She had been baptized by immersion by the Rev. Henry Smalley seven years before. The Church at this place had been in a distracted situation, she had not the opportunity of joining before this day."

"Afterward we celebrated the Lord's Supper. This had been omitted at Pittsgrove this last ten years. The meeting house had been in the hands of the Universalists. We had peace to believe that the Lord was with us on this occasion."

From this time on the Church evidently enjoyed peace among themselves and the smile of the Lord returned and their labors in His name were blessed.

Space will not allow of more extended notice of the name and date of the baptisms that follow.

The Marriage Register is in as well and equally preserved condition as the Baptismal Record. The first entered marriage is that of Thomas Regan to Elizabeth Juliet, March 3, 1772.

John Ansgood to Lydia Glendvickson, April 23, 1772.

Richard Meed to Resnel Sutton, Aug. 29, 1772.

Benjamin Hughes to Rachel Jones, Sept. 10, 1772.

Robert Boggs to Pricilia Barker, Oct. 2, 1772.

Noah Bowin to Philether Toulinger, Jan. 25, 1773.

Extending over the years from Jan. 25, 1773, to the marriage of Joseph Eriel to Sarah Smith, April 30, 1793, there is a complete marriage record of four hundred and seventy-six couples united in marriage by the pastor, Rev. William Worth,

during the aforesaid intervening dates, and among the contracting parties are some of the best known families of New Jersey. The pastor of the Schultown Baptist Church, Rev. Artis Seagraves, to whom reference has been made elsewhere, was united in marriage to Priscilia Thurston, Oct. 26, 1779. This minister was assisted at his ordination and united in marriage by the Rev. William Worth.

This marriage record is a remarkable old church document, especially when one recalls the then existing conditions between pastor and people.

#### THE DEATHS.

The Death Register would appear to have been in some way affected by being exposed to the weather or kept in the damp, the entries are not legible and it is impossible to decipher the names, even by the use of powerful magnifying glasses.

The record is in good condition that contains all the subsequent obituary notices, from Sept. 26, 1773, which date Elder Jacob Elwell departed this life, followed by:

Marthar Aarons, February 9, 1777.

Deacon William Brick departed his life March 1, 1781. The record is good of the departure of Sister Thankful Drake, May 15, 1793.

The Cemetery of the Pittsgrove Baptist Church

contains many graves whose headstones have yielded to the pressure of time, and among the earliest is one scarcely legible said to be 1719.

#### INTERESTING HISTORIC DOCUMENTS

It is worthy of notice that in the search for data in arranging for this little work, several documents of historic value came into the hands of the author. Documents that have especial interest, not only because of their connection with the early history of the people who were either directly descendants or blood kin of the constituent members of the Pittsgrove Baptist Church, but documents that deal with the formative times and early history of the settlers in South Jersey. Among the list is an old deed, dated May 22, 1708, and signed by Obadiah Holmes, recorded in the Surveyor's office at Burlington, in Book X of Deeds C. L. 273. This Obadiah Holmes was the son of the Obadiah Holmes of New England that our Puritanic friend Mather had whipped in the street of "ye good old Towne Boston."

The Shepard brothers who came to the Colonies with Sir Robert Carr and were the worthy progenitors of the family of "Sheppards" of South Jersey.

Old deed bearing date "Ye 20th day of ye 7th month called September, in the year of our Lord, according to our English acct., 1687."

The recital of this deed is exceedingly interesting because of its "Whereas, John Fenwick, formerly of Bynfield, in ye County of Berks within ye Kingdom of England . . . . did grant and convey unto William Worth of Shrewsbury in ye Province of New Jersey. . . . This Shepard deed is recorded ye 10th day of March, 1688. Signed, Samuel Hedge, Recorder, Salem, in Deeds No. 4, page 144, &c.

QUAINT PAPERS.

By his excellency, Jonathan Belcher, Esq., Captain General and Governor-in-Chief in and over his Majesty's Province of New Jersey, and Territories thereon depending in America, Chancellor and Vice Admiral in the same.

To all to whom these presents shall come, greetings:

Know ye that at (here follows a lengthy recital) . . . . &c. on this 28th day of November, 1749, is registered in the Surrogate's office in Burlington in Lib. No. VI. Charles Read. Reg.

This indenture, made this 30th day of August, 1738, recites that in twelfth year of the reign of George the second, King of England, defenders of the faith.

Still another:

This indenture . . . . made in thirteenth

year of the reign of our sovereign lord, George the Second, by the Grace of God King of Britain and Ireland, defender of the faith, &c.

These old documents are only of interest as showing the title to lands owned and occupied by members of the Baptist Church at this early day in this neighborhood.

A unique form of license was granted to one John McGuire, a "common carrier," between the villages of Oldmans and Pilesgrove, it states that agreeable to the proviso of the Act of Congress laying duties on conveyances, dated the 28th day of May, 1796,

"I do hereby certify that my wagon hath framed posts a top and lids on wooden spokes with curtains, body, running gears and painted and that the said wagon is wholly and chiefly employed in husbandry for the transportation of mail and persons. Signed, Hugh McGuire."

Center Co., on the 10th February, 1796, came before me, the subscriber here of one of the justices of the peace in and for county aforesaid, personally came Hugh McGuire, the subscriber to the above certificate, and upon his solemn oath, declared that the said certificate is true. Taken and sworn the date above before said, the justice of the peace.

This Hugh McGuire, it appears, according to

some old documents, was interested in the Baptist cause and used his conveyance for the carrying of "Baptist Folk to Meetin'," and he appears to have been in fellowship. There is nothing on record to show if he was an Irish immigrant or a native-born. His name, however, is decidedly Irish.

Smith's Island Deed. Recorded the 28th day of April, 1688, in Sid B. belonging to Fenwick Colony.

This is a remarkable old deed. In its recital reference to the grant to ye William Penn, and to all that cometh, greetings, to Samuel Hedge et al. and party.

It conveys 300 acres of land under special warrant given and granted in ye year 1687 in the third year of the reign of our sovereign lord, King James Second of England, Scotland, France and Ireland.

The names recited in these old documents and conveyances are the names borne by our Baptist forefathers in New Jersey. Many of them have long since been regarded as the "pillar men" and leaders of our Baptist heritage, whose labors were only equalled by the sanctity of their lives.

They were true to the Gospel liberty and desired that all men should enjoy the same is evidenced by the pledge recited in their patents.



“Unto any and all persons who shall plant or inhabit any of the lands aforesaid, they shall have free liberty of conscience without any molestation or disturbance whatsoever in their worship.” Please notice the date of this pledge—“1664.” This was Baptist liberty asserted and maintained toward all men when Virginia was enforcing her arbitrary and aggressive measures under the guiding hand of the Episcopal clergy. Massachusetts was with equal tyrannical oppression enforcing her hyper-Puritanical measures against all comers who settled in their midst and failed to conform with their views.

In Colonial days, Jersey recognized woman’s sphere, and women enjoyed the franchise on the same terms as did the men. Women had the right of suffrage and were numbered in the preamble, “We the people of the United States,” etc. Women were not excluded by the “Constitution.”

Manhattan (now New York), with the Dutch Reformed Church, was no place for the Baptist. The first Baptist ministers were imprisoned and not until 1724 did the various religious bodies receive any recognition. Our Congregational brethren, true to their hyper-Puritanic training, when they settled in New Jersey adopted the following restrictive measures in 1666: “None should be admitted freemen, or free burgesses save such as were

members of one or the other of the Congregational Churches, and they determined as a fundamental agreement and order that any who might differ in religious opinion from them and who would not keep their views to themselves should be compelled to leave the place." Contrast this with our Baptist position and conception of soul liberty.

Maryland, settled by Lord Calvert and his fellow co-religionists, was far in advance of many of the other Colonies in this respect of religious freedom, and yet Maryland required a test, a recognition of the belief in the Trinity.

South New Jersey, then, it would appear, was, of all the Colonial settlements, decidedly free and freer from religious test and interference with conscientious scruples than any other Colony in those early Colonial times. This free and untrammelled liberty is doubtless largely due to the brave little group of Irish Baptists who brought with them the stirring conviction that all men are born free and equal and should enjoy the God-given right to worship according to their conscientious convictions.

It is evident these Irish Baptist settlers had a large part in, and contributed much toward our American independence, especially when we recall the fact that Salem county and vicinity, the homeland of the descendants of the Irish Baptists, have contributed so many of their sons to support our

Government against all comers and their quota, pro rata, is possibly larger than any other part of the United States in this particular.

Space will not permit of naming in this little volume the names of all the sainted worthies that constituted the Baptist company of those early days. And yet we feel that in all common fairness to their memories there were some who stood out like lone stars on the black bosom of night, and shone with lustre and greater brilliancy than others, who by toil and self denial in sacrificial endeavor for the cause merit recognition for their works' sake. They were brave spirits who stood on the firing line without any apology for the "faith once delivered to the saints." They were picket men of heroic and devout life that stood squarely for the "things most surely believed among us." Men who endured hardships as good soldiers of the Cross through the changing condition and circumstance in which they were placed with an enthusiasm born of a good hope through grace. Of these worthies of especial calibre were the three brethren, David, Thomas and John Sheppard from the Clough-Keating Church in Ireland, whose descendants are said to be among our present membership, and who refer to their progenitors with pardonable pride. Rev. Job Sheppard, who became pastor of our neighboring

Church at Alloway's, was a descendant of David Sheppard, and the Sheppard family of South New Jersey are of Irish extraction, and much of the success of the Baptist cause in the early days is directly traceable to the fidelity and unswerving loyalty of these Sheppard brothers, who assisted so largely in constituting the first Baptist Church in South New Jersey.

Harker, Reed, Elwell, Mayhew, Paulin, Joslin, Parrish, Lewis, Mulford, Snethen, Nicoles, Coles, Zimmerman, Denelsbeck, Davis, Johnson, Avis, Paulding, Hewitt, Penton, Robertson, Robinson, Brown, Mooney, Burton, Richman, Evert, Smith, Ray, Kelley, Dickson, Wright, Segraves, Moore, Autin, Chapmen, Brick, Petit, Mulford, English, Wood, Bailey, Smickson, Shomd, Blew, Doak, Garten, Needles, Colton, Bacon, Bowen, et al. Those familiar Baptist names are among the many that appear on the Church register of the early days. Many of these names are to be seen on the headstones of the cemetery, whilst their spirits rest with Him who called them by His grace to come higher up.

A word of appreciation for the self-denying consecrated labors of Deacon E. L. Sheppard, who with rare skill kept the records of the Church for many years with a studious watch-care. Bro. Sheppard served the Church not only as a Trustee

but was the efficient Church Clerk, serving with fidelity and acceptance. In this office to which he was especially qualified by training to fill so acceptably, devoting much of his time to the affairs of the Church. It rarely falls to the good fortune of a local Baptist Church to have in their midst a man of the calibre, scholastic ability and sanctity of life. Bro. E. L. Sheppard was reared in the house of the Lord by a godly father, Providence Sheppard, an honored deacon of whom it was said he "lived in the sanctuary" and taught by example to his family the "way of the Lord." E. L. Sheppard was a graduate of Brown University, studied law and was admitted to the Bar, a refined Christian gentleman whose delight was to adorn the doctrine of God his Saviour.

The following is a copy of the marriage license granted to Joseph Sheppard and Mary Sayer. It is of historic value and a very unique and interesting

#### MARRIAGE LICENSE

Given by his Excellency Jonathan Belcher, Esq., Captain-General and Governor-in-Chief in and over his Majesty's Province of New Jersey and territories thereon depending in America, Chancellor and Vice-Admiral in the same to any Protestant Minister or Justice of the Peace. Whereas there

is a mutual purpose of marriage between Joseph Sheppard of Fairfield in the County of Cumberland of the one party, and Mary Sayer, of the other party, for which they have desired my license, and have given bond upon condition that neither of them have any lawful or impediment of free contract, affinity or consanguinity to hinder their being joined in the Holy Bonds of Matrimony and empower you to join the said Joseph Sheppard and Mary Sayer in the Holy Bonds of Matrimony and them to pronounce man and wife. Given under my hand and prerogative seal at Elizabethtown, New Jersey, the third day of January, in the twenty-ninth year of the reign of our lord, George the Second, by the grace of God of Great Britain, France and Ireland, King defender of the faith.

Entered in the Secretary's office.

I. Belcher.

Year in above, Jan. 3d, 1756.

The time and labor attached to an undertaking of the kind in those days is hardly conceivable in our day and generation. Note the distance from Cumberland county to Elizabethtown, the inconvenience and mode of conveyance of those "good old days" that our forefathers referred to and joined in. Contrasted with time and modern convenience. It is a unique and remarkable old marriage license, that their descendants might well treasure as a valued heir-loom of more than passing interest.

## CHAPTER XVII.

### THE CHURCH WAS A MISSIONARY.

THE Mother Church at Cohansey was a missionary Church, and in all her branches she inculcated the missionary spirit. The gracious, sweet spirited, fraternal letter of dismissal, given the Pittsgrove Church at its organization and recognition breathe the true spirit of the missionary, and while it doubtless taxed the energies of the little Pittsgrove Church to maintain the services and support the work in the local Church, yet struggling as they did they were not so self-centered and engrossed with their own immediate Church that they ignored the invitation of the "open door" in other parts of the territory to engage in the work at the Mission Church at Schultown. This portion of Zion received attention and was a flourishing interest until the Universalistic infection intruded with its benumbing, paralyzing effect, and worked to the spiritual undoing of Pastor Seagreaves with a corresponding result on the Church.

The records of the Pittsgrove Church are in evidence that the rank and file of the Church from

its inception was missionary in common with the Baptist sentiment of the Baptist folk of South Jersey.

It is worthy of note while many of the Baptists of nearby territories were hyper-Calvinistic and anti-mission in sentiment, the Baptists of this portion of Jersey, at least, had accepted the Cohansey view of their obligation and strived to advance the kingdom as opportunity permitted. This was the spirit characteristic of our worthy New Jersey Baptist progenitors.

In passing it might be well to state that many of our ministerial brethren were not wholly free from censure for the little jealousies and petty rivalry that they entertained toward the great movement led by the sainted Wesleys and Whitefield. This movement unquestionably influenced the masses and the great religious revivals there awakened by the spiritual and searching preaching of those godly men created considerable stir throughout the country. The Arminian views of truth had been revived and incorporated into the enthusiastic, refreshing, soul stirring ministry of our Methodist friends, and wonderful results attended their labors. Souls were converted and the Kingdom of God extended by their consecrated ministrations. Unfortunately, however, for the whole evangelical church life, the ministry,



Baptist in common with the others in many cases, gave but cold assent and scant recognition to the masterful labors of our Methodist brethren and swept to the other extreme of hyper-Calvinistic doctrine that developed finally into the anti-mission error so characteristic of many of our ministers from whom we might have expected better things. "Those Methodists" were regarded as a thorn in the flesh of our Calvinistic brethren of whatever school. The rivalry and bitterness of the early days in the work of the Church of America, as well as in England, are, thank God, unthinkable in our day, and past all comprehension of the evangelical Christian host.

The early Baptist settlers were somewhat pronounced in their doctrinal view and were in accord with the Arminian theology, but because of this unwarranted and altogether unchristian attitude toward these new schooled champions of "free grace" the Baptists took a decided change of position. Many of them reacted into avowed Calvinism, and, be it noted, failed to make the advance along the line that possibly they would have merited if they had hailed in co-operative Christian love the efforts of those early pioneers, the Wesleys. The local Pittsgrove Baptist Church appeared to be singularly free from this antipathy toward the Methodist brethren and a much more

cordial and fraternal spirit was manifested, and their covenant adopted is expressive of this wider view of truth.

#### THE DOCTRINAL VIEW.

The doctrinal views of the Pittsgrove Baptist Church are the same as are expressed in the Philadelphia Confession of Faith, to which the Church subscribed and adopted, as before mentioned. There would appear, however, to have been a subtle lingering in the minds of many of the older male members of a loose but falsely called view, known as the "larger hope," that eternal punishment was a debatable question. That the Church might allow the personal and individual views of the members to be left severely alone on the question. The idea would naturally obtain for some time, especially when we recall the trying ordeal the Church had so recently passed through with Pastor Worth.

The pastors of the Church, with the single exception of the aforesaid William Worth, have invariably been loyal to the New Testament teachings. They have been men of devotional spirit and of devout life. The burden of their preaching has been of the evangelical type, and like the foremost Baptist preacher, the

Apostle Paul, they strived to "win some." The ministry of this Church appeared to have taken the safe mid-way course between the Calvinistic and Arminian views of truth, with happy results to their ministry and the Church they so acceptably served. The evangelistic spirit and temperament has been the order and mark of the Church effort. The records repeatedly refer to the special meetings and seasons of prayer for the Holy Spirit in their endeavor for the quickening and deepening of their spiritual life and the edification of the believer. There were seasons of prayer for missionary effort for the spread of the Gospel to the "regions beyond."

The missionary spirit was especially marked when we recall the hyper-Calvinistic sentiment abroad in those times and the community in which the Church located its meeting house. The environment was anti-mission, and as we have seen many of our Baptist Churches were (Hard-shell) or anti-missionary and decidedly tardy in all that savored of missionary effort or endeavor.

Fortunately "Walker's Pamphlet" seemed to have made its appearance and was somewhat known in the neighborhood. Walker's attack on the "Fourfold Foundation of Calvinism" had wrought mightily to offset this erroneous anti-

mission sentiment of its day and came at the most opportune time.

The Gospel doctrine of full and free grace and salvation to all who believed seems to have been taught in all the meetings and sinners were invited to accept the Saviour. The mourner's bench was in evidence, because in the minute or record there is a charge of "five shillings and six pence ordered paid for repair to same."

A sketch or outline of a sermon that had been preached, and evidently with considerable acceptance because it is on the record. The following is a copy.

"God revealed Himself in the old dispensation. Jesus Christ left His Father's house to save man from sin and death. The ladder Jacob saw teaches the Providence of God. General and particular angels, Church to present individuals. Ladder type of Christ. Ladder reaches up to Heaven. Ladder stood upon the earth. The Church is in earth but reaches up to Heaven."

No reference is made to the name of the minister who delivered this sermon or the occasion for its entry on the records. The date and the year is about June, 1772. Little can be said for the homiletical arrangement of this sermonic effort of our departed ministerial brother, but the subject matter of the discourse would do credit

to many of our modern pulpits where ministerial deliverances are given more to discredit the Biblical narration and display the so-called intellectual and scholastic ability of the preacher. The basic fundamental truth of the Gospel is evidently stated in outline. There is breadth and scope and it embraces about everything in the universe.

The Church stood for the supremacy of the spiritual life and contributed freely for the maintenance of their local Zion. A feature of the Church was its Saturday business meetings, which were immediately preceded by prayer and succeeded by a sermon, admonishing the members to greater "diligence in the Master's vineyard." Reference is constantly made to citing of the membership for non-attendance on the means of grace, and of withholding the privileges of the Communion table from "absentees and delinquents" at the prayer meetings.

The converts usually came before the pastor and deacons and were in turn brought before the Church at the Saturday meetings to relate their Christian experience and give their reason for being desirous of uniting with the Church in Christian fellowship by baptism.

There are many entries of the brethren of the diaconate and other members making special inquiry as to the sincerity of the candidate. The

Church took action on the Christian character and deportment of the membership. Persons who failed to give a reasonable and satisfactory answer to the Church for non-attendance upon the services of the sanctuary were excluded. Many entries are made of the Church taking action and "excommunicating" the offending member.

A spiritual religion with an energizing experimental gracious effect upon the lives of the membership was sought and whilst in our day the conduct of the Church may appear to have been arbitrary, yet it was a service in love of the brethren. They sought to have every member enjoy the riches of grace in Christ Jesus, and the love of God shed abroad in the heart. A distinctive type of Christianity which enabled them to travel across the wide outstretching country and across rough roads to attend upon the place of prayer. Theirs was a positive belief in the Gospel, not a cold, formal, dramatized religion of assent that simply acknowledged their enrollment upon the Church roll and when the minister was needed to attend the funeral of some one near of kin they became temporarily revived in their Church duties. Those Baptists of Pittsgrove were missionary in sentiment and doctrinally faithful in practice. The inconvenience of distance and the inclement weather was not allowed to interfere with their at-

tendance at their meeting place, is evidenced by the constant roll call entered upon the minutes and the responses. This fidelity to the Church led to the further joy in believing and they embraced a practical religion of peace and joy in the Holy Ghost, of inward vitalizing results that made for good living, by obedience to the Saviour's expressed commands.

This is the Apostolic Christianity which reproduces the Christ life in the believer and a Baptist Church, or any other Church, that fails in godliness in the life of its membership is not a part of "The Church" that our gracious Lord founded. Antiquity or sacerdotalism will not avail. There is no substitution for individual piety. Christ indwelling in the heart. The warring factions of the times did not affect Pittsgrove. After Pastor Worth's course of procedure had been adjusted the swing of the other extreme to anti-nomianism which was only too common in many parts of the country found no reception. The Church walked in the light of the revealed Word and endeavored to show forth the Lord Christ till He come by a consistent Christian endeavor to bear testimony to the saving truths of the Gospel, and during the years unity and peace to a very singular degree mark the Church history while she presented the missionary and doctrinal teachings of the New Testament Church.

## CHAPTER XVIII.

### SLAVERY.

THE slave question and slave-holding soon became a much controverted subject among our early Colonial settlers in South Jersey. The traffic was much encouraged by all the so-called Christian Colonial powers. The Portuguese, early in the Sixteenth Century, carried slaves from their African possessions to the Spanish Colonies in America. The Dutch brought slaves to New Amsterdam, the French to their Southern possessions and the English to the Delaware. The iniquity increased enormously. Large sums of money were invested in the capitalization of the corporate concerns engaged in the traffic and to keep open a market where men should be bought and sold. The undeveloped wilds and large stretches of land coupled with the scarcity of labor made the subject of especial interest to the Colonial settlers throughout the Colonies. But there would appear to have been a very decided objection among many of the settlers of South Jersey to slave owning and a pronounced sentiment against its use in many minds. The



subject occasioned much unrest in the colony. Many of the Baptist folk and members of the Society of Friends were very pronounced and outspoken against the slave institution. They were in the forefront of the movement in opposition to the traffic in human beings. Those worthies who believed it was foreign to the good of society and unwarranted by the Word of God to hold in bondage our fellow man, slavery was the very antithesis of soul liberty.

Possibly the first public man of note of his day to raise his voice and use his pen against the slave traffic was Rev. Donatus Lawson, a Baptist preacher who resisted the hyper-Puritanic tyrant, Increase Mather, and wrote a book against it. The book was published in "Ye towne of Charlestown, near ye towne of Boston," 1680. This venerable man, Donatus Lawson, was strong in his convictions and free in stating of them both in private and in public. He incurred the opposition and displeasure of his New England neighbors and visited through the Colonial settlements proclaiming against all forms of vice and ungodliness of the times, and especially the slave traffic. It is due to this man, to a large measure, that the early settlers of Jersey in many cases opposed slave-holding. The Baptist folk were especially urged to oppose it on the ground that it was in direct vio-

lation of their greatly cherished doctrine of soul liberty and contrary to their distinctive principles so characteristic of Baptist individual rights which they clung so tenaciously to.

Many of the New England preachers en route to the Southland ministered to little groups of Baptist Christians scattered in the settlements in those early days. A little later on the "new light" preachers appeared on the scene and they were as a rule invariably opposed to slave holding. They championed the cause of the Negro slaves at their meeting. This "New Light-stir" wrought mightily for good in those formative times, and the Pittsgrove Baptists in common with the other Christians of the neighborhood enjoyed their helpful ministry and the anti-slave sentiment is directly traceable to these heroic, enthusiastic ministers, who so faithfully resisted the iniquitous institution.

Much credit is due the splendid efforts of our Quaker brother Pastorius for introducing his "Memorial" at the Friends' Meeting, held at Germantown, Philadelphia, 1688. This memorial presented by Pastorius is claimed to have been by many well-thinking people the first memorial presented to a religious gathering in the world against slavery. I am led to believe, however, that the labors of Donatus Lawson, antedates the "Memorial" of

Friend Pastorius by a few years. However, there can be but little time between either of those worthies in their endeavors for the good cause.

The Baptists of Virginia, at their Associational gatherings in their early history devoted considerable time to the same question. Some of the Churches refused fellowship to slave holders, and the Moravian Baptist Church made it a distinct test of membership. The Baptist Church at White House, Va., early in their organization adopted a similar rule. The Ketocton Association held with the neighboring churches adopted the following resolution:

“Resolved, That slavery is a violent deprivation of the rights of nations and inconsistent with a republican government and therefore recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from the land, and pray Almighty God that our humble legislature may have it in their power to proclaim the great jubilee consistent with the principles of good policy.”

This resolution was adopted and regarded with great satisfaction by our Baptist brethren of Virginia. It was at their Associational gatherings of Baptist folk that the eminent Thomas Jefferson's attention was attracted to their distinctive

Baptist characteristic of liberty even for the poor Negro slaves of those Colonial days. Thomas Jefferson became the champion of the poor, down-trodden slaves and set about the task of framing a bill which he introduced into the legislature for the emancipation of the slaves throughout the State.

Donatus Lawson did not live to see his cherished desires accomplished, but he sowed the seed faithfully and others gathered the crop. Slavery was common among the settlers of South Jersey, but it is fair to say there was among the settlers a strong sentiment against slave holding. The Pittsboro Baptist folks appear to have entertained very decided and pronounced views on the subject, and their interest in the slaves living in the neighborhood was both kindly and considerate. This is especially in evidence when the frame chapel building was to be removed that had been erected prior to the brick building in 1842. This frame building was in good, serviceable condition, but too small for the comfort and convenience of the congregation. Notwithstanding it had been in constant use for a century, the colored brethren moved the structure and re-erected it below Yorktown, where it is at present writing.

The slave population in South Jersey enjoyed many advantages unknown in some of the other

settlements. They were admitted into the local churches and in many cases enjoyed instruction from the teachers of the local schools.

Few, indeed, of the Pittsgrove Baptists appear to have been slave holders.

The within copy of sale is doubtless of interest to the reader as showing the method of conveyance of slaves in our Colonial days. The old document belongs to a member of our Church, and a descendant of the party at interest.

“Know all men, That I, Rob. Walton, of Maurice River, in the State of West New Jersey, for and in consideration of the sum of (£55) pounds to me in hand paid by David Sheppard, of Fairfield, in the State aforesaid, the receipt whereof I do hereby acknowledge, have bargained and sold and by these presents do bargain and sell unto the said David Sheppard, a Negro Boy named Jack, a eleven-year-old, which Negro Boy by these presents I do warrant and defend for ever, unto David Sheppard, his executors, administrators and assigns forever, as witness my hand and seal this eleventh day of March, 1784.

Robert Walton.

(Seal.)

Sealed in the presence of his

Gibben Sheppard.

Ruth Sheppard.

On the reverse side of the instrument the following acknowledgment of payment is made: Received of David Sheppard this day within named sum of 55 pounds, it being the full consideration money within mentioned. March 11th, 1784.

Robert Walton.

Tist

Gibben Sheppard.

N. B. The old Bill of Sale to be delivered to Mrs. Sheppard.

This was regarded in those Colonial days and times as a legitimate business transaction that received the support and approval of the authorities. The sale was made, approved and ratified in the presence of witnesses and this human being, the colored youth, Jack, became the chattel of David Sheppard. Reviewed in our enlightened age it was a crime against God and humanity. Transactions of this kind fanned the spark into the flame that ultimately led to the emancipation of the colored race from the iniquitous institution well named slavery. All honor to Donatus Lawson, Friend Pastorius and Thomas Jefferson and the glorious galaxy of men and women who dared to champion the cause of the poor slaves at a time when the slave holding institution was supported by popular opinion and by law established. The memory of slavery is a nightmare of horror and

we are glad that Baptists were in the very forefront proclaiming with pen, voice and influence against this infamy; that their ministers in their respective churches were found in many instances arrayed against the slave traffic, and not least in those early formative times were the Pittsgrove Baptists by an overwhelming majority against slave holding.

## CHAPTER XIX.

### ORIGIN OF THE BAPTISTS.

**T**HE Baptists differ from all other bodies of Christians by virtue of their prior antiquity. They began their Church life under the direct ministry of the Lord Jesus, the Founder of the Church; and further, their collective unity began at Pentecost and their first assembly met in the city of Jerusalem, and their first pastor, or bishop, was the Apostle James, the brother of our Lord.

The period of their beginnings is recorded by St. Luke in the Acts of the Apostles. Their commencement and origin is presented with forceful significance by the sacred narrator whose personal knowledge, position and object of his statement is undisputed to the limit of his day.

The story of the Baptists down the trail of the ages is the story of the Church militant in earth. The evangelist presents us with the actual establishment of the Church in its two distinctive phases, as represented by St. Peter among the Jews, and by the Apostle Paul among the Greeks or Gentiles.



The Apostolic statements to the churches, scattered in Pontus or Galatia and elsewhere to the "regions beyond," are the authentic and trustworthy monuments of the true Church, all others to the contrary notwithstanding.

The Baptists have lived and borne testimony during the various periods of the world's history since the "faith was once delivered to the saints." The Baptists are the beginners, in fact, the parents of absolute religious liberty, and wherever Christians have stood for those distinctive doctrines so characteristic of the Apostolic Church, it is directly traceable to the teachings of the New Testament to which the Baptists are so loyally committed and toward which they look for counsel and direction in all matters of faith and practice, knowing no rules in spiritual matters save "Jesus only," whose commission is their only valid reason for their existence and the reproduction of His life in the lives of His followers is their only aim in their endeavor for the extension of His Kingdom on the earth. Their marching order for the day is, "Go ye and make disciples in all the nations, baptizing them who believe in and upon the name of the Father, Son and Holy Ghost, for, lo, I am with you alway."

To the Baptists wherever Jesus is that is the seat of all authority. Loyalty to the Lordship of

Christ Jesus is their distinguishing fundamental doctrinal characteristic. With this cardinal truth they were enabled to endure those trials and cruel scourgings through the gloomy medieval days that followed the first apostacy until the Reformation.

The Baptists in common with all who love their Lord ever look forward to the coming conquest and triumph of the truth "as it is in Jesus," and further long for the day when the uplifted Christ on the Cross shall triumph over the reign of sin in this sin-embred world and the truths of His revealed Word shall find lodgement and expression in holiness in human hearts everywhere to the glory of God.

That the new creation by the Spirit shall effect a reproduction of the Christ-life in the believer, and the assemblies of Christians throughout the world shall be found to His praise in exalting the saving grace of His glorious Gospel in the emancipation of the sons of men from the thralldom of Satan. Who believe on His name and accept the inspiration of His Word and rejoice in His blessed, atoning redemptive works by His Incarnation.

This has been the keynote of the Baptists down the trail of time while living in, but not of, this world. The clarion call of the Apostle to "Hold fast the form of sound words," and to "keep the faith," by ever recognizing "one Lord, one

Faith, one Baptism," "one God and Father of all men" who believe on His name for the remission of their sins and the cleansing through His precious blood unto eternal life. Christ is all and in all to the believer.

Not uniformity or the so-called visible expression of Christianity with its multitudinous externals and accompanying dramatized, ecclesiastical observance, with its man-made ritualistic genuflections and priestly claims of absolution, with its dead Christ and, still worse, lifeless ceremonialism on the man-made altars of stone, but on the contrary the living, risen Christ, exalted at the right hand of God, ministering at the altar made not with hands eternal in the Heavens, who makes intercession by the power of an endless life before the altar, where no man hath ministered. It was then, in the Apostolic Church, and is now, in the modern Church, the same Jesus exalted to the believer who beheld his Lord with the eye of faith. Thus received, Jesus Christ became the Hope of glory to the believing soul whilst treading life's highway.

This is the religion that filled the Baptists with freshness and vigor, enabling them to suffer hardship and all manner of persecution for Christ's sake.

Those early Christians endured the leering

sneer and flaunted jest of the so-called worldly-wise ones, who railed against them and boasted of their civilization while they claimed superiority over the indwelling spirituality of the saved man in Christ Jesus.

The rise and fall of the man-made religions all became torpid within the limits of their mutably fixed influence. Which, alas! is but the sphere of the corrupt human nature, with all its remnants of inherited native barbarism which only too often give expression in shameless cruelty to the followers of Jesus.

Baptists have ever been in the forefront of the army of the Lord in waging a battle against sin and the world-patterned, man-made, hierarchical, ecclesiastical, political organization established by legislative enactment under the guise of "the Church." Wherever a corporate society of Christians have accepted the embrace of worldly support for its maintenance it has invariably become enfeebled in its testimony and impoverished in its spiritual life and a standing menace to soul liberty.

In every reign since the Apostolic days the so-called clergy of national churches have been the bitter opponents of spiritual freedom. From the first persecution when Claudius expelled the people (see Acts 18) down to the English reformer Wickliffe and through all the immediate pre-refor-

mation era, and through all the subsequent periods it has been the distinctive work of the national clergy to engage energetically to stifle every attempt and thwart every movement of the people in their outreachings after God. Carey met it, Wesley suffered from it, Raikes bore it, and Booth in his Salvation Army movement was the especial subject of their attack, every known great evangelistic effort in Colonial times, and especially was it very marked in attacks upon the Baptists in Virginia and New England

The State Church has always been the stair-bar to the moral and spiritual uplift of the people, and wherever the clergy of the State Church obtain there is a corresponding low grade spiritual life in the community, and a low moral tone among the people.

If for no other reason and on general principles, Baptists are opposed to the so-called union of Church and State. The limits of this little work will not admit or permit of any extended notice of Baptists further than to say that the Bible and the Bible only is the rule of faith and practice that all experience not agreeable to and in conformity with the mind of the Spirit as expressed in the revealed Word is of no avail and all priestly pretensions of men are ignored. There is only one Priest unto God, the Anointed Jesus,

the Divinely appointed Intercessor for all who call upon Him, regardless of racial distinctions, national preferences or educational advantages.

The religion of Jesus Christ is of the heart first and the intellect afterward. The reign of Jesus is in the life and the life of the professed Christian that fails to strive to reproduce and reflect the Christ life is evidently radically out of harmony with His teachings. Jesus said, Ye are the salt of the earth, but there is the accompanying warning about the salt losing its savor, etc. Here is the imperative need of the Christian self-examination in the light of Jesus, recognizing this important truth. Baptists believe in the Gospel call and the personal response but not by a proxy or the well-intentioned but very sadly misguided and un-Scriptural substitution of a near of kin, or relative to stand sponsor. Here is the line of demarcation between the pedo-Baptists and the ana-Baptists. The separating point in all the doctrinal position, the one is of Roman, the other of the New Testament.

Baptists prefer to obey the Gospel, believing "obedience is better than sacrifice." Baptists' objection to infant baptism is not that they are indifferent to the care and training of children, ever mindful that they are to bring their children up in the fear and admonition of the Lord, which

is a very decidedly different teaching to baptism. There is no reference in all the New Testament to infant baptism, and in view of the Bible's declaration, it is not in me. Baptists believe it is unwarranted and contrary to the spirit and teaching of the revealed will of God. For this reason Baptists oppose this Roman Catholic rite.

The doctrine of grace, of full and free salvation, the redemptive work of the Lord Jesus in His mediatorial office and the sanctifying power of the Holy Ghost, the authenticity and credibility of the Inspired Word of God, the fellowship and comfort of Christian experience and the blessed assurance of a good hope through grace, and last, but not least, "that God so loved the world that He gave His only begotten Son," etc.

Of Baptist contributions to literature and the science of history and the various movements for the moral and spiritual advancement of every age, in every clime. See Moscheim, Neander, Hase, Robinson, Cathcart, Armatage, Chambers, Wilcox, Giffin, Bancroft, Chalmers, Cook, or better yet, attend a Baptist Church meeting, led in its devotional service by a spirit-filled minister of the Word, and a man will be a dull scholar in the school of observation who will fail to understand why Baptists insist and persist in the unyielding position not to be "conformed to this

world," while the Word teaches him he is to be "transformed by the renewing of his mind to prove what is the good and acceptable will of God."

This, then, is the reason for the decidedly separated and distinct Christian fellowship known to the world as the Baptists, that will co-operate with all who love the Lord Jesus and strive to reproduce the pleasure of His will in the Church for which He gave his most precious blood. Baptists are not prelatic or hierarchical or have they anything in common with the prelatical, ecclesiastical institution that substitutes the theories of men for the "Word of His grace" in all things affecting His Kingdom on earth.



## CHAPTER XX.

### WHY BAPTISTS LEFT MASSACHUSETTS

THE history and sufferings of the Baptists in Massachusetts during the early Colonial days is worthy to rank in the columns of history with their brethren, the Huguenots of France or the Waldenses of prior date, for their loyalty and sturdy, unflinching adherence to the Gospel of the Lord Jesus. The Puritans were unmercifully severe and cruel. Their records show their dealings toward the Baptist folk to have been anything other than complimentary or commendatory which our Puritan admirers admit. The dark pages in the history of the New England Puritan Colonists and the offensive, aggressive part their ministry took in aiding and abetting the civil authorities in persecuting the Baptists is the darkest blot on the Puritanic escutcheon, especially when we recall the reason assigned by the Puritans for their leaving their homes in the Old World and seeking in the New World a settlement where they could worship God according to the dictates of their consciences, freed and unmolested from the hated clergy of the Established

Church of England that the wicked Kings James and Charles encouraged and supported in their clerical attacks upon them and their meetings.

The Puritans, led by that hyper ultra-religious fanatic, Cotton Mather, meted out with double severity all manner of cruelty upon any and especially the Baptists who dissented or objected to their arbitrary intolerant authority and while it is claimed with some reasonable ground of support that both Cotton Mather and Increase Mather were men of unusual calibre for their times and possessed of many great and stirring qualities of character, yet with all this, they were in common with their companions in error. Grossly vindictive and malicious in their unmerciful severity toward the Baptists.

Cotton Mather was a superstitious bigot charged and sur-charged with all the malignant hatred characteristic of the fanaticism of his times. The Puritans railed against the Episcopal persecution of England and referred to the high-handed misrule of the Cromwellian tyranny and the stereotyped asserted cruelty and atrocities of the Roman Catholic hierarchical institution of the pre-reformation period, but in all common fairness if history is to be believed and viewed from this enlightened age, any of the so-called established hierarchical, ecclesiastical institutions of Europe

would pass muster with the dark night of Congregational tyranny of the Colonial days and especially that period which followed immediately after the Puritans settled the Plymouth Colony.

It were ever thus, said the sage, "Put a beggar on horseback and he will ride it to death," "Humanity, cruel Humanity, has served thy time in inhumanity." Human nature is the same old sin-embroiled human nature, matter not if led by "Papist Bell or Protestant Cant." It is defiant and overbearing irrespective of the merit or demerit of its religious opponent. Protestant and Catholic alike have been down the trail of the ages, guilty of cruelty and injustice toward their opponents. Little, indeed, need one point the finger of condemnation at the other. No amount of apology can erase or efface the unholy course of procedure of the leaders in so-called religious persecutions which have ever been as unChristly as they were condemnatory and as unChristian as they are unwarranted in either parties. The darkest pages of history have been written with the blood of Christians of every name and of every age.

The English cooper, John Alden, it is claimed, was a Baptist, born of Baptist parents at Southampton, 1599, in the Parish of "Holy Rood." His exact birthplace is claimed to have been at the

"Ditches" and Bridge street. His name is more famous in the Courtship of Miles Standish than for any endeavor along Baptist effort, while serving as a magistrate in the Colony. John Alden's father and mother were claimed to have been connected with the little group of Baptist folk that finally became identified with the Baptist Church called later the East Street Baptist Church, and more recently the Polygon Baptist Church, Southampton. (See "Newman Notes.")

The Baptist settlers in New England were publicly whipped and their bodies frightfully mutilated; their noses were slit, their tongues were bored, their ears were cut from their heads, prison sentences of long term and banishments were of only too common occurrence, and added to this list of inhuman treatment, this hyper religious fanatical bigot, Cotton Mather, advanced to the forefront amongst his clerical colleagues in persecuting the poor, helpless victims charged with being witched. Mather and his supporters in dealing with the delusion of witchcraft are condemnatory in the extreme.

The Baptists of Massachusetts suffered no little from their flagrant charges and many of them fled under cover of night from the Colony in or-

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In the Parish Church register of St. Michael, Southampton, England, under date of "Apprell 30, 1598," the burial of Rycharde Alden occurs, said to be the father of John Alden.

der to escape the awful torture of the stocks. They were driven out of their possessions to seek homes elsewhere in other Colonies.

Among the number were some of the early Baptists who settled in South New Jersey. They were scattered far and wide, going even to the western and southern limits of the known New World in order to find shelter from the persecuting hand of the Puritan Colonists.

The Rev. Obediah Holmes had suffered scourging at the public whipping post in "ye towne of Boston." His son Obediah accompanied by John Cornelius were among the company that settled at Cohansey. Many other fellow travelers in distress gathered and formed the Cohansey Baptist Church in 1690

The New England Baptists seemed to have engaged at once in religious fellowship with our Irish Baptist folk from Clough-Keating, County Tipperary, Ireland, who had migrated from the Emerald Isle in 1665 with Sir Robert Carr, to which reference has already been made.

To those New England Baptists that have been mentioned might be added the families of the Reeds, Elwells, Cheesmans, Paulins, Wallaces, Champseys and Mayhews, all of whom were among the staunch and loyal worthy Christians who had suffered so much for conscience sake.

Robert Semple, in his *Rise and Progress of the Baptists in Virginia*, refers to the New England Baptists being welcomed into the midst of these brethren of the old Dominion.

#### THE BAPTIST MINISTERS.

The early ministerial brethren of the early days of Baptist history in South New Jersey were men of strong and positive convictions. They, with rare exception indeed, were men of God of sainted life, who bore testimony in the face of a sinning world to the "truth as it is in Jesus." They rejoiced in the Lord and gloried in the proclamation of the Gospel and possibly the Baptist minister who gave impress and standing to the Baptist fraternity of his day was the Rev. Thomas Killingsworth who evidently was the nestor of the times among his brethren, a man of fine parts, of especial gifts, of great eloquence in pulpit utterance, who was instant in ministerial labor, and not only did he toil in the Master's vineyard, but he occupied a position of great responsibility in the civic life of his time. He held with credit and ability the high position of Chief Justice of the County, a no small office in those Colonial days. His influence and authority extended over a very wide territory. He was born at Norwich, England, and received a classical training, and

notwithstanding his English ancestry and birth he was in full accord and sympathy with the Colonial spirit of that remarkable formative era of our history.

There were other men of God who though not so gifted and blessed with scholastic advantages as Brother Killingsworth, yet they wrought loyally and faithfully in the ministry of the Gospel. Space will not admit of all the names worthy of mention, but there were some who stood out on the quarter deck of their day and scanned the Gospel ship from "stem to stern," and lent hands to steer clear of the submerged shoals of atheism, agnosticism and Universalism, which was only too painfully in evidence in the early days of our Colonial history. Brethren of strong and striking worth who led in the work, were the Revs. Brooks, Kelsey, Smalley and Buttcher, whose names are written above and shine with lustre in that great galaxy of the redeemed of our God.

The ministry of the Revs. Jenkins, Kelsey, and Smalley, had more directly in charge the work at Pittsgrove, the Church whose history and organization form the subject of this narrative. All of these fathers in Israel labored with untiring zeal and fidelity. They were the pioneers in mission effort in Pittsgrove and vicinity. They labored heroically, suffering many

inconveniences for the Lord Jesus and the extension of His Kingdom on this field. During the early times of 1729 to 1747 those men of God endured hardships as good soldiers of Jesus Christ. Through wintry blasts and summer sun they heralded the Gospel of a full salvation to perishing men. These servants of God labored with the Church either in pastoral relation or in ministerial oversight until it became a duly organized and constituted independent Church of Christ in 1771.

Bro. Henry Smalley served in Cohansey Church forty-nine years.

We have noted that the Revs. Kelsey and Smalley and other brethren had labored during the formative days of the Church history and prior to its organization into an independent Gospel Baptist Church, which at its recognition called Rev. William Worth immediately after his ordination to its pastorate which took place May 16th, 1771. Mr. Worth served until 1793, a period of twenty-two years, with varying changes of doctrinal belief.

The next pastor was Rev. Willard Bacon, who was ordained and settled in the pastorate after laboring with the Church for a period of two years. His ordination took place August, 1829. His labors were efficient and much esteemed and extended over four years.



The third pastor, Rev. William Pollard, who remained about one year.

The fourth pastor, Rev. John S. Eisenbray, began in October, 1837, and extended until March, 1842. This pastor was noted for his staunch temperance views and his missionary efforts in neighboring communities.

Fifth pastor, Rev. Charles Kain, began his ministry spring of 1842 and closed December, 1846. Bro. Kane's ministry was marked by gracious gatherings and the building of the brick church.

The sixth pastor, Rev. William Brown, began his labors March, 1847, and closed March, 1850. During Bro. Brown's pastorate the Church built a new dwelling on the parsonage. A gracious spirit prevailed during this pastorate.

Seventh pastorate, Rev. Abel Philbrook began his ministry 1851 and closed February, 1854.\*

Eighth pastor, Rev. Daniel Kelsey began his pastorate May, 1854, and labored for ten years. Daniel Kelsey was the grandson of the Daniel Kelsey who had labored with the Church in its early days, and almost one hundred years had rolled around between the pastorate of Daniel Kelsey, Sr. and the grandson. Many marked changes had taken place in the national, moral and spiritual life of people during the interval.

Ninth pastor, Rev. A. A. Still began his labors

October, 1864. His ministry was richly blessed and continued nearly three years.

Tenth pastor, Bro. Levi Morse began his first pastorate in 1867 and rendered a very efficient ministry. His life and labors are well and favorably regarded. His first pastorate closed 1871.

Eleventh pastor, Rev. Charles A. Mott began his ministry in 1871, and closed 1874.

Twelfth pastor, Rev. Morgan Edward, August 1, 1874, and closed December 17th, 1874, in order to devote his life to evangelistic work, for which he was so singularly fitted and qualified.

Thirteenth pastor, Rev. Levi Morse, who began his second pastorate April, 1875, closed May, 1878, with blessed results to the Church and community.

Fourteenth pastor, Rev. John J. Reeder began his ministry July 6, 1878, closed October, 1880.

Fifteenth pastor, Rev. Thomas Denchfield accepted the work as a stated supply. Pastor for one year, May, 1881 to May, 1882, and did a very effective work.

Sixteenth pastor, Rev. John W. Taylor began his ministry April, 1883. Owing to ill health he was compelled to resign, and closed his labors November, 1883, much regretted.

Seventeenth pastor, Rev. Charles D. Parker be-

gan December, 1883, and closed a very acceptable ministry in December, 1885.

**Eighteenth pastor, Rev E. Bassett Moore** began September, 1886, and closed January, 1888.

Twentieth pastor, Rev. L. Myers began May, 1888, and closed September, 1896. It was during the pastorate of Pastor Myers the present handsome auditorium was erected, and the removal so satisfactorily effected from the "Old Brick Meeting House" that had become unsuited to the demands and needs of the growing congregation. Much credit is due Pastor Myers for his heroic faith and business ability in effecting the work of erecting the handsome structure with its large seating capacity. Pastor Myers left a large place in the affectionate esteem of the Church and community for his work's sake.

Twenty-first pastor, Rev. Frank H. Farley began his ministry April, 1897, and closed July, 1901. This pastorate was effective in evangelistic endeavor, resulting in a large ingathering.

Twenty-second pastor, Rev. Benjamin G. Parker began his labors October, 1901, and continued until April, 1904. Bro. Parker's labors were of wide influence and many letters were granted to form other interests.

Twenty-third pastor, Rev. C. William Diebert began June, 1904, and closed August, 1909. Pas-

tor Diebert labored with much acceptance, and during his pastorate the new and commodious parsonage was erected, and a revival of great power was enjoyed.

Twenty-fourth pastor, Rev. William W. Bullock began his ministry June, 1910, and closed April, 1911, owing to ill health. Bro. Bullock endeared himself to the Church, but "fell on sleep" soon after relinquishing the pastorate.

Twenty-fifth pastor, Rev. Joseph Breen began his ministry, November, 1911, and closed December, 1913.

Twenty-sixth pastor, Rev. Joshua E. Wills, D.D., began his ministry May, 1914. During this ministry the Lord has graciously blessed the pastor and people in a revived work of grace in the spiritual life of the Church and improvements have been effected in the auditorium and parsonage. The young people and juniors have been effectively organized.

The author would gladly, if space permitted, name the worthies who labored with the Church with such fidelity and acceptance, both in its official board and in the active duties of the Church membership in the "days of yore," and have since joined the great company that "fell on sleep." Yet we feel constrained to refer to some of the especially noted travelers Zionward who bore the

"heat of the day" and have left fragrant memories, as refreshing as the dews of the morning along the trail of the Church history: John Mayhew, Sr., Hosea Sneathen, John Coombs, Samuel Brick, Jacob Elwell, William Brick, Samuel D. Hitchner, Charles F. H. Gray, Israel Morgan, Sisters Rachel Birch, Margaret Elwell, Rhoda Dubois, Lydia Coombs, May Cook, Sarah Longshore, Ann Sanders, Lydia Paulin, Rhoda Mulford, Hannah Walter, Ann Lawson, Hannah Banks, Rachel Richman, et al.

Sainted men and women who will shine in the glory in bright array forming a glorious galaxy about Him whom they loved and served whilst journeying Zionward, and have through the redeeming grace of the Lord Jesus washed the garments in the blood of the Lamb and have their names written in the Book of Life. "And they shall see His face, and His name shall be in their foreheads."

"The grace of our Lord Jesus Christ be with you all. Amen."

#### THE PRESENT PASTOR AND OFFICERS

Pastor,  
Pastor, Rev. Joshua Edwin Wills, D.D.

Church Clerk,  
Warren Schaffer.

Board of Deacons,

Harry P. Gray.	William K. Richman.
Benjamin Bassett.	George Johnson.
Warren Schaffer.	Joseph Moore.

Trustees,

Isaiah Hawn.	Isaac Tarpine.
Cerio Miller.	Benjamin Bassett.
John Busby.	George Afferback.

Church Treasurer.

Harry P. Gray.

Financial Secretary,  
Mrs. Sadie Watson.

Organist,

Miss Gertrude Bassett.

Superintendent Sunday School,

Mr. Isaiah Hawn.

President of the Perseverance Band,

William C. Hawn, Esq.

President Young People's Association,

Mr. Earl Busby.

President of the Missionary Society.

Mrs. Alice Miller.

President Junior,

Miss Mabel Robbins.

Sexton,  
George Thompson.

Committee in Charge of Cemetery,  
Benjamin Bassett. George Johnson.

President of Cemetery Company,  
Harry P. Gray, Esq.

A service of unusual interest and patriotic fervor was conducted in the Pittsgrove Baptist Church on Sunday evening, July 4th, 1915, by the pastor, Rev. Joshua E. Wills, D.D. The program was as unique as it was interesting and instructive, and as patriotic as it was devotional.

The service opened with the singing of the National Anthem, "My Country 'tis of Thee," followed by prayer, offered by the pastor; reading of the Scripture; singing hymn, "O, God our help in ages past"; sermon, delivered by the Pastor, on "Our Great Heritage, America." Then followed the exercises of a Flag Drill by a company of young ladies.

The items of especial interest were the following: A table used by General George Washington, on the table a battle flag of the Civil War, on the flag a rare old copy of the ("Breeches") Bible, printed in London, England, in 1610, on the Bible was placed a candle stick and the candle, both tak-

en from the ill-fated Battleship "Maine." At a given moment a young lady lit the candle while the congregation assisted by an augmented choir and orchestra rendered "Star Spangled Banner."

The pastor read the address delivered by his excellency, President William H. Taft at Washington, D. C., Saturday, March 23d, 1912, at the "Maine Memorial Exercises." Dr. Wills was present on that occasion as the special invited guest of the United States Government, and was assigned a place by the Navy Department, because Dr. Wills was said to have been the only known living minister of the Gospel related to the unfortunate men of the ill-fated Battleship "Maine," Albert Wills, who lost his life aboard the "Maine" was Dr. Wills's nephew.

President Taft presented the manuscript to Dr. Wills; also sent a personal letter.

The Breeches Bible used on this occasion is worthy of attention, in connection with this old historic Church and its unique patriotic service.

General George Washington was obligated a Master Mason on a copy of the (Breeches) Bible. The initiation of George Washington took place in New York, while the officials were on a visit. General George Washington was a member of the Forty-sixth British Regiment, the officers of which instituted Antiquity Lodge which received its



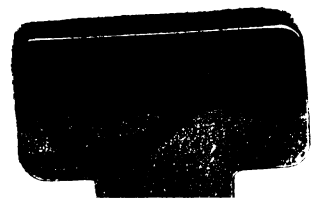
charter from Ireland, and the Lodge is said to be the oldest Masonic Lodge in Canada. Both the Lodge and the Bible are at Montreal. The Lodge was composed in its early history principally by the officers of the aforesaid regiment, while quartered in Montreal, Canada.



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